The Outlook

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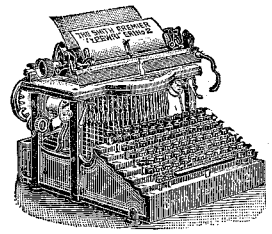

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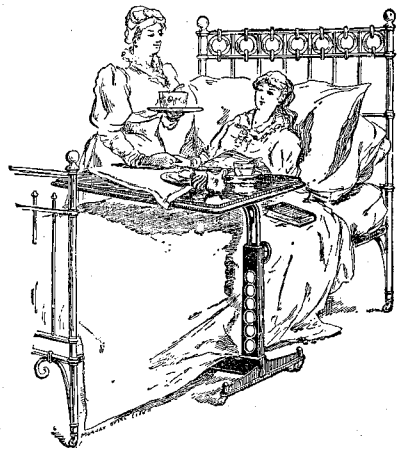

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The Outlook

Published Every Saturday

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CRETE continues to be the center of interest in the East, and events have moved rapidly during the past week. The Greeks are in possession of the island, with the exception of three cities. The Powers are in occupation of Canea, have blockaded its harbor, and notified Greece that no aggressive movement looking to the annexation of the island must be made. When the Greek commander made an assault on an outwork at Canea, the allied fleet, after due notification, shelled his position and compelled him to retire. It looks very much as if the Powers were occupying Canea in force, formally protesting against any curtailment of the Sultan's possessions, and quietly permitting the Greeks to do what they choose outside the lines of Canea. All the provinces of the island have voted for annexation; the feeling in Greece in favor of seizing Crete is wildly enthusiastic, and the King would probably lose his throne if he attempted to oppose it; every effort is being made to bring out all the available military force by land and by sea; the fleet is being concentrated around Crete, and the army mobilized; the Turks are rapidly collecting troops on the borders of Thessaly; the German Emperor is said to have urged the blockade of the Piræus by way of punishing the Greeks for going forward in the face of the protest of the Powers; Lord Salisbury is said to favor the recognition of the autonomy of Crete; and the Czar is believed in many quarters to have a good understanding with his favorite cousin Prince George. European sympathy is generally with the Greeks.

❀

This condensed summary suggests a very complicated problem, and one which greatly irritates the slow-going diplomatists who have so long kept the Eastern question in a state of unstable equilibrium. Greece has acted precipitately and rashly, but the civilized world is delighted to find that somebody can really do something in the East. It has seemed for months past as if the paralysis which has fallen upon Turkey had infected the representatives of the great nations; they could talk endlessly, but they could do nothing. Greece has given them a shock by actually doing something. When the Turks were carrying fire and sword through Armenia, the diplomatists stood by and let the murder go merrily on; but when Greece cuts the Gordian knot in another place, their sense of fair play is so shocked that they instantly agree on a course of action and sternly call Greece back. The Turk may do what he chooses, but woe to the man who touches the Turk! Under these circumstances public opinion does not stop to weigh accurately the rights and wrongs of the Greeks; it heartily applauds their pluck, and is glad that one little country has broken through the circle of decrepitude and paralysis, and laid a lash on the back of the Turk. But Greece is in a critical situation. She owes all Europe, and she has not shown a very nice feeling of honor toward her creditors; she is immensely outnumbered by the Turks on land, and she may be called upon any day to face an overwhelming army of invasion. She is probably counting on a rising in Macedonia, if Thessaly is invaded; and she is also counting on the divisions of interest and policy among the Powers. The situation presents fine points for the cynic, who would find endless delight in the spectacle of Europe supinely sheathing its sword while Armenia was coolly throttled and slaughtered in midday, and then waving it

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valiantly in the air when little bankrupt Greece sends a fleet to help a people who have at last grown weary of Turkish oppressions and lying promises of reform.

❀

Mr. Henry Norman, the well-known writer on Eastern topics, prints an article in the current number of the "Contemporary Review" which takes a very gloomy view of English prospects in the Far East. Indeed, he goes so far as to declare that English supremacy in that section of the globe has gone past hope of recovery; that English diplomacy in Asia has been outwitted at every point, and that the real center of diplomatic action for many months past has been, not in Paris or St. Petersburg or London or Constantinople, but in Pekin. An anonymous writer in the same review declares that not only England but China has been outwitted and deceived by Count Cassini, who secured the concessions which have practically made China a Russian province. Li Hung Chang is also accused of having deceived the English diplomatists and betrayed the interests of his own country. If this writer is to be believed, the concessions which have given Russia complete control of Manchuria, the use of the finest seaports in that part of the Pacific in time of war, and the opportunity of establishing her power over the whole of the Empire, were secured without the knowledge of the English Foreign Office, although apparently under its very eyes. This allegation bears with peculiar heaviness upon a Ministry which has always claimed the exclusive possession of a vigorous foreign policy. Upon this same Ministry is now charged the relegation of England to a position of secondary importance in the Far East. Her supremacy for the moment seems to be gone, and her influence has been seriously shaken, with probable disastrous results to her commercial interests in that part of the world. What Lord Salisbury can do to retrieve the diplomatic defeats of the last year remains to be seen, but the record of the Conservative Government so far, not only at home, but abroad, has certainly fallen far below the promises which were made for it when it went into power.

In view of the rapid changes of recent months in the diplomatic relations of the Great Powers, the London "Spectator" makes the interesting suggestion that the greater Powers in Europe divide themselves into two classes: England and France representing in different ways and degrees the democratic principle that peoples should govern themselves and should decide their own policies, both domestic and foreign; Germany, Russia, and Austria representing the conservative and monarchical principle that countries should be governed by their rulers independently of the wishes of their people. These imperial Powers are pledged by their very constitution to resist popular movements and to sustain the monarchical principle wherever it is in peril. The interests of these two groups, the "Spectator" thinks, tend historically to bind the component States together. In other words, the natural tendencies and sympathies of France and England would unite them, while the natural tendencies and sympathies of Germany, Austria, and Russia would impel them to common action. The "Spectator" thinks that the area of territory now open to occupation and reorganization by the Great Powers could be divided in such a way as to give the nations composing these two groups plenty of work to do for many years to come without serious collision with each other. In view of the present alliances, this suggestion may seem to be purely academic. On the other hand, there is a logical element in it which may predict the reorganization of the alliances of the Great Powers at no distant date in the future.

❀

The testimony of Cecil Rhodes before the Committee of Parliament now investigating the Transvaal matter is followed with the intense interest which has attended every incident in the South African drama—one of those dramas presented on a remote colonial stage by actors from the metropolitan theater. People are curious to know what Mr. Rhodes had to do with the unfortunate Jameson raid, but they are still more anxious to know how the principals at home knew of the affair. Mr. Chamberlain clearly had no complicity with the enterprise. He took a strong

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line at the start, and he has held to it In the face of the most influential opposition from many quarters he pushed through the resolution for an investigation, and he evidently means to carry it to the bitter end. His confidence was shown by his jaunty and sarcastic manner of presenting the Boer claims for damages in the House of Commons last week, when he convulsed that body by his droll emphasis on the exact shillings and pence in which the South African Dutch computed the injury to their property and feelings. The ignorance of the managers of the great South African Company is, however, not at all clear; and on this point Mr. Rhodes is reticent. He invited his cross-examiner to ask the gentlemen themselves. Among these gentlemen is the Duke of Fife, the Prince of Wales's son-in-law. On other matters Mr. Rhodes is cynically frank. He acknowledges full knowledge of the raid, admits full responsibility for it, and justifies it by the oppressive restrictions placed upon the Outl nders.

❀

There is no lack of subjects of pressing and immediate importance to engage the attention of the International Sanitary Conference now in session in Venice. The ravages in India of the bubonic plague; the great pilgrimage about to start to Mecca, which has been more than once a deadly breeder and transmitter of epidemic disease, and the other great Mohammedan pilgrimage—that to the tomb of Ali in Mesopotamia—all call for prompt action to avert serious danger. Modern ideas about quarantine have changed in many respects; the opposition of Great Britain, for instance, to quarantining all vessels at Suez before they pass through the canal is not altogether due to the interruption to British trade that would ensue; English scientists, it will be remembered, at the time of the Hamburg cholera epidemic refused to follow the example set by New York health officials in applying quarantine in an indiscriminate and wholesale way. Sanitary skill is finding its greatest triumphs in making local conditions so perfect as to render epidemics practically impossible, and in watching isolated cases closely. It seems impossible, however, to instill the simple ideas of cleanliness, good drainage, street-cleaning, thorough sewerage, safe water-supply, house purification, and the like, on the races of the far East; and especially in the immense fanatical pilgrimages every conceivable sanitary rule is disregarded. Warnings and terrible experience have alike proved impotent to stir the sluggish and fatalistic Oriental mind to common sense in this matter. It is now seriously proposed that the Powers should urge the Sultan to forbid (as Caliph of the Moslems) this year's pilgrimage to Mecca. It is not likely that he will take this course, despite the recognized and grave danger impending. The Conference will authoritatively lay down rules to be observed in the trade intercourse between Europe and the East, will formulate the latest conclusions of the scientific world on epidemic disease, and will doubtless supplement efficiently in many other ways the excellent measures recommended by its predecessors at Venice, Dresden, and Paris in 1891, 1893, and 1894, respectively.

❀

The question as to the best method of commemorating in a lasting way the sixtieth year of Queen Victoria's reign has now been practically settled by a just-published letter from the Prince of Wales. He says that the Queen does not wish to express a preference as to the method of expending the great memorial fund which will be raised, but that he will himself propose "a project lying very near my heart, its object being to attach the sentiment of gratitude for the blessings which the country has enjoyed during the last sixty years to a scheme of permanent beneficence." The plan advocated by the Prince of Wales is to establish a permanent endowment to meet the yearly deficiency in the funds of the London hospitals. No doubt his suggestion will meet approval and acceptance. The London hospitals now have a yearly deficit of nearly half a million dollars. Their field of usefulness is immense; their work appeals directly to the heart. No nobler or more humane memorial could be found. There have been many methods proposed for celebrating what is now being called the Queen's "Great Jubilee," to distinguish it from the 1887 Jubilee. Some

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of these have been silly, some impractical, some merely confined to exaltation of the person and power of the monarch. This plan is worthy of the woman, the Queen, and her people. To carry out the Prince of Wales's suggestion would not make it necessary to abandon the other plans for local memorials in the form of public parks and playgrounds, to which we have before this alluded. No doubt there will be many special memorials as well as the one great national fund. We notice, for instance, that in Canada the Countess of Aberdeen has set on foot an excellent plan for establishing a new "Victorian Order" of trained district nurses to carry scientific and intelligent help to county hospitals and homes throughout the Dominion. Nothing could possibly be more closely in keeping than this with the general plan proposed by the Prince of Wales.

❀

It now seems to be reasonably certain that the United States Senate will take no action on the Arbitration Treaty at the present session. There is probably a majority who would vote in favor of the Treaty if it could be brought to a vote; but it is doubtful whether a majority of two-thirds could be secured for it, and it is certain that a vote could not be secured at all except by practically unanimous consent. For there is no "previous question" in the Senate, and therefore no way of preventing endless debate. And even if there were a much greater enthusiasm for arbitration in the Senate than there appears to be, a reasonable time for debate could not be objected to, and a week more would not be an unreasonable time if there are serious objections to it. It is, therefore, hardly doubtful that the Treaty will go over. But it now looks as though it will go over to a more favorable Senate. Certain elements of opposition now more or less active will be then lacking. Among these are personal hostility to President Cleveland and Secretary of State Olney. If, as is believed, President-elect McKinley is favorable to the Treaty, it may be expected not to meet with bitter and prolonged hostility from the Republican Senators. The voice of the people in the South and in the East is making itself heard in favor of the substitution of Law for War. What is now needed is to continue the work of agitation and education, in order to promote and intensify this popular feeling. The real opposition to the Treaty is that kind of unreasonable hostility to Great Britain which makes the victim of this Anglophobia suspicious of anything which Great Britain approves. With such men the fact that Lord Salisbury disapproved Arbitration at first, and came to it only reluctantly and under pressure from the common people of England supporting and enforcing the pressure of our own Secretary of State, counts for nothing. If England were to indicate an inclination to withdraw from the Treaty, these men would become its most eager advocates. We repeat our counsel to our readers to keep up the process of agitation and education. When the people ratify the Treaty, the Senate will do so—and probably not before.

❀

The Immigration Bill as amended has passed the Senate by a bare majority and gone to the President. The debate turned largely upon an amendment forbidding the further employment of aliens who "come regularly or habitually into the United States for the purpose of engaging in any mechanical trade or manual labor, returning from time to time to a foreign country." This bit of protectionism, aimed chiefly at Canadians, not only strengthened opposition to the bill among Democrats, but cost it several Republican votes. Senator Carter, of Montana, pointed out that not only was this amendment irrelevant to the general purpose of the bill—the exclusion of ignorant and servile laborers—but also that it was likely to provoke retaliation from Canada and Mexico. He ventured the statement that for every Canadian citizen employed in this country "a dozen" American citizens were employed in Canada. "West of the main range of the Rocky Mountains," he said, "there must be employed to-day, at from $2.50 to $3.50 per day, in the mines of British Columbia, no less than 25,000 to 50,000 American citizens. . . . In the Republic of Mexico it is a fact so notorious as to require no citation of authority that the vast system of railroads

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is operated generally, managed, and controlled by American citizens." When Senator Chandler interrupted to ask whether wages were not lower in Canada and Mexico than in this country, Senator Carter replied that across the Canadian border wages were substantially the same as on this side, while across the Mexican border "the superiority of the artisans of our own country" proves "ample protection." Most of the Republicans who voted against the bill did so because of this amendment. They were Hawley, of Connecticut, Hansbrough, of North Dakota, Carter, of Montana, and Shoup, of Idaho. The only Democrats who voted for the bill were Hill, of New York, Martin, of Virginia, Faulkner, of West Virginia, and Chilton, of Texas. The Populists generally favored the bill. The vote stood 34 to 31.

❀

The Senate bill providing for another International Bimetallic Conference met with some opposition from avowed monometallists in the House Committee to which it was referred, but has now been favorably reported. It is believed that, if Speaker Reed consents to the consideration of the bill, the opposition to it will prove as weak numerically in the House as it was in the Senate. The latter body last week listened to a most extraordinary speech from Senator Chandler in support of his resolution declaring that the United States would not permanently acquiesce in the single gold standard. In the statistics he cited to show the injustice of that standard the New Hampshire Republican Senator presented a darker picture than did any of the Bryan speakers in the late campaign. He declared that since 1890 prices had fallen 35 per cent., and that debtors had to pay one-third more property to discharge their obligations. Senator Wolcott, who is now in Germany, reports that his European mission on behalf of an international bimetallic agreement has met with an encouraging degree of success. The press dispatches have stated that Senator Wolcott has been personally well received, but that the responsible Ministers in France and Germany have signified that those nations would do nothing without the co-operation of England. This is probably true, but England herself is now ready to lend some aid to the restoration of bimetallism. According to the "National Review," which has espoused bimetallism with great earnestness and power, the present Ministry is ready to reopen the India mints and keep a certain part of the bank reserve in silver. If England is ready to go as far as this, it would, Lord Aldenham says, be easy for France and the United States to restore silver to its old place in the currency. During the half-century to 1873 England furnished no part of the currency demand for silver, and the opening of her mints to silver is not essential to the restoration of the bimetallic system.

❀

The death of William P. St. John in this city on February 14 removes one of the most prominent, influential, and interesting figures of the free-silver movement in this country. Mr. St. John was born about fifty years ago in Alabama, and, after having received an excellent education both in this country and in Europe, while yet a very young man entered active business life in New York. After several years of the best training and experience in the financial departments of several prominent mercantile firms, he became successively cashier and President of the Mercantile National Bank of this city. For several years he had been well known throughout the country as a supporter of the political movement to remonetize silver. When Mr. Bryan was nominated, he had to choose between resigning his position as a private citizen actively supporting the political principles in which he devotedly believed, or his position as bank president, with an annual salary of $18,000; to his honor he chose the latter, and during the arduous and bitter campaign of last summer he gave his time and money unstintingly to the support of Mr. Bryan. It is generally supposed that he sacrificed much of his money to the cause of free silver, and it is universally believed that his death in the prime of life is largely due to his personal unselfish devotion to what he earnestly believed to be the right. The Outlook differed from him politically as to issues of the late National election, but it honors his memory as that of a man honest in

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carrying out the convictions of conscience when such a course meant social, business, and political sacrifices in his own city. His example, coming as it did out of the money-making quarter of the greatest money-making city of the Western Hemisphere, is an inspiration to those who believe that intellectual and political honesty are greater than "sound money," and that contempt, suffering, and death are sometimes nobler than reputation and riches.

❀

The House of Representatives of the State of Washington has passed a bill establishing a dispensary system on the South Carolina model. In deference to the prohibition sentiment, and to make easier the suppression of private bar-rooms, the profit-making feature of the South Carolina system has been eliminated. The bill is likely to pass the Senate and become law. The Washington House and the Kansas Senate have both passed resolutions to submit to the people constitutional amendments providing for the initiative and the referendum. The Arkansas Senate has passed a bill to prevent the sale of liquor on days set apart for primary elections. The Arkansas House has passed a bill prohibiting the making of contracts payable exclusively in gold. The Kansas and North Dakota Legislatures have both declined to resubmit the prohibitive clause in the State Constitution. The North Dakota, Idaho, Kansas, and Oklahoma Legislatures have all been at work on measures reducing railroad rates. The Texas Senate has passed a bill holding railroads responsible for injuries to employees caused by the negligence or incompetence of "fellow-servants." If this bill becomes law, railway workmen will have substantially the same rights as passengers to secure damages in case of injuries. The Tennessee Legislature has prohibited the sale of cigarettes. Woman's suffrage has been defeated in Massachusetts, Oklahoma, Montana, Nevada, and Delaware. Nearly all the Legislatures in session have devoted some time to the consideration of anti-trust laws. In Illinois the Legislature has passed an act exempting a newspaper from prosecution for libel in case it retracts its libelous statement within twenty-four hours. The statute should have been entitled "An act to increase the irresponsibility of anonymous journalism."

❀

The Appellate Division of the Supreme Court has unanimously affirmed the decision of the lower Court directing the Mayor and other officials of Brooklyn to put on their competitive schedule certain positions which had been placed by them on the non-competitive schedule. The decision is important because (1) it affirms the duty of all officials of the State to carry out the provision of the Constitution and make all appointments "according to merit and fitness, to be ascertained, so far as practicable, by examination, which, so far as practicable, shall be competitive," and (2) it further holds that it is the duty of the Court, when appealed to, to examine, and if necessary take evidence, for the purpose of determining whether such competitive examination is practicable in any given case. This principle is so far-reaching that we quote the language of the Court defining it:

> "There can be no doubt that, although the act of 1883 intrusted to the Governor and the Mayors the duties of classification so as to secure appointments to the civil service without examination, their action is subject to review by the courts. Nor can it be doubted that under the new Constitution the courts have similar power to review the action of the Governor and of the Mayor, and also any act of the Legislature in respect of appointments without examination. If the power of classification thus exercised constitutes a violation of the plain provisions of the Constitution, and is hostile to the newly embedded civil service provisions of the Constitution, it can be reviewed by the courts."

It would be a natural, if not a necessary, corollary of this proposition, that, should the Legislature pass a law having for its evident object, not the enforcement, but the evasion, of this clause of the Constitution, or should any officials, from the Governor down, under authority conferred by the Legislature, organize examinations which were evidently a sham, not designed to furnish a real competitive test, the courts, if appealed to, would provide a remedy. The case is to be carried to the Court of Appeals, and we shall not attempt to anticipate its decision, any further than to say that its previous construction of the Constitution as enforceable by the courts, without waiting

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for legislation, gives good ground for hope of a decision favorable to Civil Service Reform.

❀

Last week was notable for the number of wealthy offenders punished by law. In New Orleans the Third Vice-President and the General Freight Agent of the Texas and Pacific Railroad were fined $8,000 and costs for allowing rebates in violation of the Inter-State Commerce Act. The penalty of two years' imprisonment was not imposed, because the offenders had pleaded guilty and made a clean breast of the whole matter. The fine is believed to be the largest thus far imposed under the Inter-State Commerce Act. In Missouri the millionaire murderer Duestrow was hanged. His attorneys had fought the case with desperate vigor, taking it from court to court, securing exhaustive investigations regarding Duestrow's alleged insanity, and appealing to the Governor; but, after nearly three years' struggling, they were forced to see the law have its course. More important than either of these penalties, however, was the decision of the United States Supreme Court throwing out the appeal of John R. Dunlop, the Chicago publisher, who had been sentenced by a lower court to serve two years in the penitentiary for circulating obscene literature through the United States mails. Dunlop, as editor and publisher of the Chicago "Dispatch," had opened its advertising columns to promoters of immorality. The successful prosecution of the case against him by the Western branch of the Society for the Suppression of Vice makes the publication of licentious advertisements a dangerous business in every part of the country. Every great newspaper distributes part of its edition through the mails, and the Society for the Suppression of Vice has only to continue its good work to make the worst of publishers unwilling to open their columns to indecent advertisements.

❀

Treasurer Searles, of the Sugar Trust, on resuming his testimony before the New York Investigating Committee last week, stated that only $50,000,000 of the stock in the Trust was issued in payment for refineries previously capitalized at less than $7,000,000. The remaining $25,000,000 of stock was issued later. When questioned closely as to the price of sugar, he admitted that the charge for refining it had increased since the organization of the Trust. During the five years prior to the consolidation the charge for refining a hundred pounds of raw sugar was eighty-five cents; during the five years following the consolidation, $1.10. In other words, during the recent period of depression, when the manufacturer's margin in industries open to competition has been "cut to the bone," the margin in sugar-refining is 25 per cent. greater than during the five years of prosperity preceding 1891. Mr. Searles reported that wages had been increased by the Trust about 10 per cent. The New York "Tribune" states that it would be nearer the truth to say that they had been reduced 10 per cent. In the refineries in Brooklyn, it says, Polish and Hungarian labor has been largely substituted for German and Irish-American. One of the objects of the Trust, Mr. Searles admitted before the Committee, was to prevent what he called "illegal combinations of labor." Much was made by the Trust's apologists of the fact that the number of owners of sugar stock had greatly increased since the Trust's securities were listed on the Stock Exchange. This increase was assumed to indicate that the Trust had bettered the distribution of wealth. As a matter of fact, every one familiar with the exchanges knows that speculation in Sugar Trust certificates has been in an exceptional degree gambling pure and simple, and that the "lambs" who risked their money in it have been absolutely at the mercy of the men who managed the Trust without supervision or inspection of any sort. The Rubber Trust was also investigated last week, but the Committee learned little except that $26,000,000 of stock was issued to companies previously capitalized at $4,000,000.

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The statement last week of foreign commerce for January shows a phenomenal merchandise balance in our favor, which only emphasizes that for the fiscal year to date. Not only is the January result the best ever recorded in that month, but it brings up the excess of merchandise

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exports for the seven months to the largest figure for this period in the country's history. The United States Treasury's gold reserve has advanced to over $147,000,000. General trade in this country shows more improvement, the change being particularly noted in the dry-goods market, where the unprecedented sales of print-cloths have had a gratifying effect. Aside from the advances in steel and iron, there have been advances in sugar, cotton, wheat, corn, wool, leather, and lard; but there have been declines in flour and oats. The railway stock and bond market has been active, and prices are firmer. In our market the alarm about Græco-Turkish complications was not so evident as during the previous week, but it still continues greatly to affect foreign Exchanges, and dearer discounts abroad have been the result. A second depressing event here, which, however, could not keep back the general advance, was the fall in coal securities. On both sides of the Alleghanies the coal trade has long been in an unsatisfactory condition. The "Engineering and Mining Journal" says that the anthracite coal companies command a certain market and will doubtless continue to hold it, but the outlet for their coal cannot increase largely. To a great extent they have lost the trade of the Eastern States for steam purposes to the bituminous coal-mines, and must, in future, meet two contingencies. One is the exhaustion of the anthracite mines, which is surely approaching, and against which only one of them is making any provision in the form of sinking fund or depreciation account. The other contingency, which will affect the handling of coal rather than its mining, is the possible substitution of gas or of electric transmission for the present system of carrying the coal itself.

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In more than one department of the business world the disruption of the Steel-Rail Pool has already resulted in a turn for the better. It is claimed that, during the past fortnight, orders from railways are already booked for 1,100,000 tons, or the entire steel-rail production in this country last year. A significant feature has been the orders from abroad, the "Iron Age" estimating them at 100,000 tons, and stating that they include 25,000 tons each for the London and Northwestern Railway and the London and Southwestern, besides an order of 11,000 tons from Japan. The "Iron Age" adds: "These sales will furnish proof that henceforth our steel manufacturers must be reckoned as an important factor in the world's markets." The orders for rails are generally for those of heavy weight, the rails running eighty to one hundred pounds to the yard. In this connection the New York "Tribune" remarks that the whole tendency of railway operation is now in the direction of decreased working expenses, which is, in the main, accomplished by larger train-loads. An increase in these loads makes necessary heavy locomotives and heavy rails to bear them. In this way loads have been increased from fifteen to fifty cars on the leading lines. Many new side-tracks, spurs, branches, and extensions will be built as a result of the low price of rails, and these will create work for the unemployed. With a normal volume of business, the railroads would provide employment for 200,000 more men than at present. Not only have many workers been engaged in the steel industry, but in those supplying the raw material necessary to the manufacture; the iron and coal mines and the coke-ovens are already feeling a beneficial effect. There will also be more tonnage for the railways which haul all these products. Though there has been a notable increase of workers in the steel industry, there has been some reduction in average wages.

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The largest cargo ever taken out of the port of New York went last week on the new twin-screw steamer Pennsylvania, of the Hamburg-American Line, bound for Hamburg, Germany. The steamer carried 18,500 tons of freight, or enough to fill 516 freight-cars. Another high record was made in the domain of transportation by the fastest long railway run. A special train from Chicago, over the Chicago, Burlington, and Quincy and the Burlington and Missouri roads, reached Denver, having traveled 1,026 miles at nine-tenths of a mile a minute. The record before had been held by a New York Central special, which made the run from New York to Chicago (964 miles) at an average of eight-tenths of a mile per

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minute. An event in the history of stock quotations was the new high record reached by the new Lake Shore and Michigan Southern Railway's stock, which now stands at 158. The half-yearly traffic returns of the Grand Trunk System, just issued, are of special note, because, for the first time in the history of that railway, its traffic returns show a surplus. One of the objects attained under the new management of the Grand Trunk is the establishment of friendly relations with the Canadian Pacific, each saving money by mutual traffic arrangements. Among the improvements contemplated by the Grand Trunk is the enlarging of the Victoria Bridge, connecting the north and south shores of the St. Lawrence at Montreal. The total cost is estimated at $1,500,000. The New York Central Railway is now running trains over its new steel viaduct leading out of New York City, which has been completed at a cost of $3,000,000. The eastward business out of Chicago last week was an extraordinarily large one, the increase being attributed to the influence of cut rates.

❀

The first National Congress of Mothers convened in Washington last week, and was in session for three days. Measured by numbers, this first National Congress of Mothers was a great success. Overflow meetings were held at each session. There were women present from all over this country and from Canada. Some of the leading educators of the country were present and made addresses. The subjects presented were eminently practical—The Care, the Food, the Mental and Moral Education of Children; The Preparation for Motherhood; The Responsibility of Motherhood; and what might be called The Public Responsibilities of Mothers. The representatives present were from normal and free kindergarten associations, Women's Christian Temperance Unions, benevolent organizations, educational and industrial organizations, and the Federation of Women's Clubs; while the Church was represented largely by mission workers and the King's Daughters. The addresses for the most part were educational. The Congress is purely educational. But one resolution was offered and passed unanimously by a rising vote. This resolution was in favor of admitting into the homes of our country "only those papers which inspire to noble thought and deed."

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While some may question the advisability of a National Congress of Mothers, no one will question the desirability of mothers' local meetings to exchange experiences, to study the problems of childhood, educational problems, and the community problems that affect home life. This has been called the age of women, but we pass from that naturally into the age of children. For the next fifty years, without doubt, the care, nurture, and education of children will be the central thought of our social life. At Barnard College, New York, conferences of mothers are held every Saturday morning to consider the question of kindergarten training and kindred subjects. At Columbia College bi-monthly addresses are given by one of the professors of Columbia College on what may be called the hygiene of the school-room, and on methods of education in secondary schools. The character of the people drawn to the lectures and conferences is a proof of the hold these subjects have gained on the minds of educated men and women. That two colleges in the country should open their doors for conferences on the subject of kindergarten and primary training is a proof that at last the unity of education from the kindergarten to and through the university is recognized. The education of the mothers of the poor is a part of the kindergarten movement, for every kindergarten has its mothers' class. Motherhood is no longer recognized as an instinct. It is education perfected. The world sees in the true mother the ideal woman. And the treasures of art, of education, of science, are laid at her feet.

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The Children's Aid Society of New York City has for many years maintained industrial schools in tenement-house regions at a cost per capita of about that of the public schools. This expense has been met in part by an income given to the Society from the State, county, and city funds. The Society has now petitioned the Board of Education to relieve it of the expense

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and responsibility of taking a number of these children—about fourteen hundred. Every thoughtful citizen will rejoice at this evidence of enlightenment on the part of the Board of Trustees of the Society. Class education is un-American, and to bring together hundreds of children under one roof, for no other reason than that they are poor, even though the motive of this gathering is to educate them, is class education. To separate the child from the community is to deprive him of the truest factor in education. To maintain any system of education as part of a system of charity is fraught with danger. That there are children in New York who need clothing and food is true, and for these children the Children's Aid Society can do a much greater work when relieved of the expense of carrying on a work of education which belongs to the State; and the child of the poorest is entitled to his education from the State.

❀

The securing of the Pearsons Fund of $200,000 by Colorado College is of more than local significance. That so many parts of the country should have cooperated, in times of such financial stringency as these, to invest this large sum of money in one of our Western institutions of learning is in itself a fact of great interest and significance. But this noble gift has been made chiefly because it has been believed, with more and more confidence during the last few years, that Colorado College is to have a far-reaching work and influence. The fact that in its student body this year it has enrolled representatives of four Eastern colleges—Bowdoin, Amherst, Yale, and Princeton—young men who, after breaking down physically at home, are able to go on successfully with a part or all of their college work in Colorado—is a prophecy of the service the College is to render the country at large in future days. The institution is planned on liberal lines; its standards of scholarship are high; its spirit is broadly yet earnestly Christian; its President is a man of large culture, strong personality, and executive force, and he has gathered around him a faculty fully in sympathy with him in his plans and hopes. The College deserves to succeed, and we interpret the consummation of the hard, self-sacrificing efforts of the last three years as a promise of still larger things to come.

❀

A wise departure is now being made in Georgia in the matter of the purchase of school-books. It has been the practice in the past for the school commissioners of each county to purchase the books. By direction of the Legislature, the Governor will appoint a School-book Commission, which will decide upon and purchase the school-books for the entire State. This will result in economy to parents who change their place of residence in the State. The establishment of a central board or commission for decision and purchase of the school-books of the State is a long step in educational advancement. The city of Atlanta is greatly agitated over the subject of teachers' salaries. Present indications are that a leveling-down process will be followed instead of a leveling up. In education a leveling-down process in the matter of teachers' salaries is a backward step. The Mayor, supported by some of the Board of Education, believes that there are inequalities in the salaries paid to teachers in the schools of the city. The principals of some of the schools are paid $1,800 a year, while their assistants are paid but $800. The present proposition is to cut down the principals' salaries, instead of taking the wiser course of raising the assistants' salaries. Atlanta has taken the first step in establishing evening schools for working-girls. These have been established by private enterprise, but with such warm support from the Board of Education as indicates that at no distant date they will pass under the full control of the Board.

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The school population of Georgia in 1895 was 600,000; 250,000 of the children of school age in the State did not attend school. This proportion does not vary greatly from that of other States. The Atlanta "Constitution" states that the school-houses were, for the most part, so uncomfortable that many could not attend during the winter term, and that in the spring and summer terms many children are obliged to work in the fields. The

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rural school-houses are uncomfortable because in many of the counties the population has become so dependent on the State that the county authorities practically make no effort for the education of the children of the county. The recommendation is made that the remedy be a compulsory local tax, to be levied by the Legislature, thus compelling the counties to deal justly with their own children. In 1895 the school fund of Pennsylvania was $18,000,000. The State paid $6,000,000; $12,000,000 was raised by local taxation. In Georgia the State Legislature has greatly increased the State appropriation for education, but local public sentiment must be aroused before the school system of any community can reach its best development.

❀

A most interesting experiment in industrial education is to be made in Lowell, Mass. The State Legislature passed a law two years ago appropriating the sum of $25,000 to establish a textile school in any town in the State making a like appropriation for the same purpose. The manufacturers of Lowell have co-operated with the State and school authorities, and the textile school has been established. The Board of Trustees represent the State, the city, and the citizens. The aim is to produce in the home market the grade of goods now produced only in the foreign market because of the superior industrial training of the foreign workmen. The opening of cotton-mills in the South has threatened the coarser output of the Lowell mills, and compelled the manufacturers to improve their methods of production and the artistic quality of their goods.

❀

A picturesque and brilliant military career was that of General Alfred Pleasonton, who died in Washington last week. He served in the Mexican War, in campaigns against Indians in Florida and in the West, and throughout the Civil War. In all, he is believed to have taken part in over one hundred battles, great and small, and yet he never received the slightest wound. As a dashing commander of cavalry General Pleasonton distinguished himself repeatedly, and particularly in the battle of Chancellorsville and at Gettysburg, where he had the chief cavalry command. In the campaign against Price in Kansas and Missouri in 1864, General Pleasonton won repeatedly victories over forces triple his own in strength.

❀

The United States and the Porte

He whose blood does not rise above ordinary heat when he reads the article on the United States and the Porte, on page 593 of this issue of The Outlook, is less than an American, not to say less than a man. American property has been destroyed, American citizens arrested and imprisoned without trial, American treaty rights flagrantly and openly disregarded, the protection of the American flag scornfully set at defiance—and the American Government has done nothing but mildly protest. Greece is setting to-day in the Mediterranean an example which shames the United States.

The reason of this apathy on the part of our Government, an apathy apparently confined to no one Administration, it is not altogether easy to understand. It may partly be due to our wretched method of giving diplomatic positions abroad as a reward of political services at home; but it cannot be wholly due to this, for Mr. Strauss was an able and efficient representative of America in Constantinople. It may be partly due to the fact that American interests in Turkey are chiefly missionary interests, and have no political backing. And yet it would seem that the Church in America should make a united and efficient demand that missionaries be not expatriated simply because they are giving their lives to unselfish service. The Missionary Boards should make a strong and united demand on the President-elect for a vigorous, capable, and efficient Minister to Turkey to take the place of the present one, of whose administration it is now best to say nothing. And the churches should make their influence felt in a strong and united demand on the new Administration for a complete and instant reversal of the shameful policy of unvirtuous patience which our contributor describes as the

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policy of this country in the past. If we were patient with all peoples, this policy might be more easily endured; but to anticipate a possible aggression from Great Britain, whose only offense is that she is an efficient commercial rival, and to threaten beforehand resistance to it, and at the same time to submit with meekness to the outrages and indignities inflicted on Americans by the unspeakable Turk, is a National humiliation which the American people would not endure if they really knew and realized the facts.

❀

Mary Lyon

Born February 28, 1797

The hundredth anniversary of Mary Lyon's birth deserves the wide commemoration which it will witness of her work as a single-hearted, far-sighted, self-devoting pioneer of the higher education of women for the sake of the kingdom of God. Cradled in comparative poverty among the Massachusetts hills, and with but the limited education that "the little red schoolhouse" there afforded, she began at seventeen to teach in such a place for seventy-five cents a week and board, saving money out of this to pay for better schooling in order to better teaching. Thus she worked up, by turns a teacher and a learner, studying at one time twenty hours a day to acquire the most in the brief opportunity her means could buy. Afterward her savings went either to needy relatives or to aid poor girls seeking education.

To widen the opportunities of such girls became her absorbing purpose. At Ipswich, where with Miss Grant she had a popular school, she tried in vain to make a permanent foundation, with buildings and endowments. Her desire for the Christian education of women in the common walks of life she described as a fire in her bones. For this she declined marriage. For this she resigned her school, and became the apostle of her cause in a house-to-house collection of funds. Persevering through discouragement and criticism, her enthusiasm won supporters; the corner-stone of her Seminary was laid October 3, 1836; she raised for it $70,000. "Had I a thousand lives," said she, "I could sacrifice them all in suffering and hardship for the sake of Mount Holyoke Seminary." Here, after twelve years of service as Principal, she passed away, March 5, 1849.

The Seminary has now become the College. Mary Lyon's ideals have been realized there in a largeness far transcending her hopes. More than this, her original and distinctive idea, there first embodied, has become the germinant of many other similar institutions in our own and foreign lands. Mr. Moody's great work at East Northfield is one of its more conspicuous outgrowths. These all are her monuments, but especially the College whose ground enshrines her grave. The thousands of girls to whom she has opened the doors of Christian culture are her children of the spirit. To them and the multitudes to whom the story of her inspiring life will now be told afresh, may her words carved over her grave communicate an impulse to that imitation which is the truest commemoration: "There is nothing in the universe that I am afraid of but that I shall not know and do all my duty."

❀

Some Errors in Charity

That there is great waste in the administration of both public and private charity, and that much harm is done by the careless and indifferent, is on all hands admitted. To guard against these evils the organization of charity has been effected, and the charitable are urged to give no money in person, but to send all applicants to the proper society to be investigated and relieved. This has doubtless done much to remedy the evils of an ill-directed or non-directed charity, but it has brought its own evils with it. Organized *charity* is eminently wise, but when organization is made a substitute for charity and an excuse for relieving ourselves of bearing one another's burdens, it becomes perilous.

It is easy for the man who has no sense of personal responsibility to direct one who asks assistance to some organized charity, with no intention of following the case further—not even of following it with money enough to pay the organization to have the needs of the applicant investigated. No doubt men have done this

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and posed to themselves as fine types of the Good Samaritan, forgetting that the Good Samaritan attended the needy one until he had reached a place where his wants were attended to, and his ultimate recovery and return to society assured. One thing is certain: no man has the moral right to send an applicant for immediate relief to any organization that seeks to do its work with the best end, the ultimate good of the needy, in view, unless he does what he can to provide that organization with the means to do that which he has neither the time nor perhaps the ability to do.

Moreover, the organizations themselves are in danger, from a lack of effective coworkers. Do they depend on volunteers? The volunteers are liable to choose their own time and convenience to do the work, which sometimes ought to be done immediately. Do they depend on paid workers with meager salaries? There is danger then of running into purely bureaucratic methods. The spirit of officialism and the spirit of love cannot dwell together. Thus it too often happens, for one reason or other, that days and even weeks have been allowed to elapse before any effort has been made to investigate a doubtful case; and when the investigation is made, the visitor has, by a lack of tact, disturbed the social relations of the people he was sent to help, making it plain to the latter's neighbors that they had asked for assistance.

Churches are often very careless. They help families for years by doling out stated sums that keep the recipients just beyond the point of suffering, instead of assuming the true responsibility of guardians, and watching the training and education of the children; seeing to it that they are trained to self-help at the highest point. We are to-day in this country training thousands of boys to semi-pauperism, enabling them to live year after year at the minimum amount of effort—paying only in part for what they receive. No appeal is made to them to maintain self-respect and self-support. There is no education to develop the sense of privacy, no attempt to place a value on independence. They are educated apart from the community, a class by themselves. And this is done by incorporated bodies, whose charity, so called, has injured not only those who receive from it, but those who give to it, because of the false education of which it is the promulgator.

Another enemy to sound methods is the man who pays for poor work and fails to point out its defects, or who hires work done and adds to a fair price for such labor another sum because he feels sorry for the worker. Charity offered without comment or explanation confuses the receiver and places him in a false position, so that the next employer faces a new problem, that would not have been created but for false expectations raised. Pay a fair price for work, and if the worker is in straits express neighborliness by a gift to meet the immediate necessities. Best of all, help every employee to improve the market value of his services.

Money is valuable, but its real value depends on the personal interest it represents. Any man is fortunate who, in a time of need, receives one dollar with a dollar's worth of personal interest from the giver. He is far better off than the one who receives one hundred dollars without the spirit of friendship that means personal relation between giver and receiver. Even if the gift is by proxy, it should mean that back of that gift is a man who feels his relation to his neighbor. This is the principle that should dominate every gift. Harm must result where the ultimate good of the receiver is neglected. Personal service is the measure of value of every gift, whether it is a breakfast, a coat, or a million dollars.

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The Grace of Forgiveness

A great many persons regard forgiveness as a remission of penalty; a great deal of theology has so regarded it. As a consequence, such theology has regarded the sacrifice of Christ as a substitute for the penalty, and faith in Christ as belief that he has been punished for us. But forgiveness is not remission of penalty; it is remission of sin itself. Forgiveness corresponds to penitence; it grants what penitence craves. But penitence is certainly not fear of punishment; as certainly, then, forgiveness is not the remission of punishment. To be forgiven is not to be let off from penalty, any more than to be

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penitent is to be afraid of penalty. To be penitent is to hate the sin, the covetousness, the pride, the vanity, the illicit imagination, the wrong act, the cowardly deed, the wrathful word; to be forgiven is to be delivered from the things we hate. Forgiveness is cleansing. This is seen in the very meaning of the original Greek word; for the word rendered forgiveness in the Greek Testament is always remission—sending away. To forgive is to send away. The Bible never, from cover to cover, puts together remission and penalty. Nowhere does it promise the remission of penalty. Again and again it does promise the remission of sins. "The blood of Jesus Christ his Son cleanseth us from all sin." This is the grace that John sees when he looks into the face of Christ. He sees not some one who has come to take penalty off from him; he sees a physician who has come to take disease away from him. Penitence says, "We have left undone those things which we ought to have done, and we have done those things which we ought not to have done; and there is no health in us." Faith looks up into the face of Christ, and sees in Him a power such as will enable us to do the things we ought to do and will restore health to us. Penitence says, "We have erred and strayed from thy ways like lost sheep." Faith sees in Christ One who, if we follow Him, will lead us in the paths of righteousness for His name's sake. This is what is meant by forgiveness. It is cleansing from sin; it is restoration to life.

❀

Faith, Hope, and Heart

A brilliant man of somewhat pessimistic tendencies recently confessed, in a moment of frankness, that history was against his view. The spread of pessimism in philosophy and literature during the past few years has been a very significant sign of the times; but it has not been, as some have interpreted it, a sign of all times. It indicates the ebbing of that tide of faith which is already visibly returning. Pessimism is always and everywhere a negative mood; it is never, under any circumstances, a positive and creative mood. It is the mood of epochs of debility; it is not the mood of epochs of strength. The cool, satiric temper, the skeptical spirit, and the lack of faith which flow together to make the real pessimistic mood are never favorable to those great enterprises which register the high-water marks of human energy, of those great achievements of art which measure the height of the human spirit in its noblest productive moments, nor of those splendid flashes of unselfishness, sometimes disclosed through a long life, which shed a divine light upon human character. The pessimistic mood is powerless to get at the deepest truth or the noblest character. "He who despises mankind," says De Tocqueville, "will never get the best out of others or himself." It is out of deep faith and a generous heart that the noblest thoughts, deeds, and conduct issue; it is through sympathy, affection, and faith that the greatest things are achieved and the greatest truths discovered. Mr. Morley quotes as the deepest and broadest of all Vauvenargues's sayings this noble phrase: "Great thoughts come from the heart;" and Mr. Morley, who has never been counted an easy-going optimist nor an uncalculating enthusiast, adds: "Those have been greatest in thought who have been best endowed with faith, hope, sympathy, and the spirit of effort." In these days, when there is in the atmosphere not only that deep and despairing pessimism which takes hold upon our sympathies, but also a very superficial and shallow pessimism which is the mood of the moment, one needs to get above the miasmic atmosphere and reinforce himself from time to time by the clear perception that the commanding figure in the history of the world is the man of faith, hope, and heart; that he is the real doer and hero; the prototype of the race in its spiritual struggle. It is to these figures that the weaker men must turn in moments of reaction and depression. In such times their lives are like beacon-lights in the nights when the stars are invisible.

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A correspondent writes us that the law of 1895, to which we referred week before last as abolishing Congregationalism, has been so far modified as to allow the qualified voters present at any church meeting to elect their own presiding officer.

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The Spectator

More and more frequently is the Spectator forced to confess ignorance of things that all well-informed people are supposed to know about. There is seldom a day that it is not taken for granted that he knows a great deal about something of which possibly he has hardly heard. He is in despair at keeping himself passably informed of the scope of many much-discussed movements taking a good deal of space in the press. Should he read half of the reports of the important conventions, educational, reformatory, scientific, etc., etc., how much time would he have for the country club and for frolicking with his grandchildren? Some time ago he gave up enrolling himself as a member of any more organizations indispensable for a thorough tidying-up-of-the-universe, and now it follows, as a matter of course, that he is constantly brought to confusion by his failure to understand the vernacular of some popular society—the technique of some prominent movement. For instance: upon meeting a highly cultivated woman recently—"one of the leading child-scientists of the day," said their hostess—he found himself perplexed as to the boundaries of her special field of usefulness, knowing her to be a maiden lady, and a constant traveler. So he began at once, as he has been accused of doing all too frequently, to talk of children—his grandchildren in particular; she listening closely, as he rambled on, until he struck the cue that might justify his telling the last good story of his favorite grandchild—how the night before, when the mother was putting this child to bed, answering many of his thoughtful questions concerning the baby brother who had died a few weeks before, he had suddenly asked, "And, mamma, will I never, never have another baby brother?" "I do not know, my dear child"—Tommy had pondered a moment, to start up from his pillow, saying, "Oh, mamma! quick! look at the 'mometer and see!"

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"The best of illustrations, that," the child-scientist had remarked, after making a note upon her tablet, "of the little that is known by parents generally of what their children believe—of what they are pondering in silence. Don't you see that the little fellow had been watching his mother when she looked at the thermometer, and had come to strange conclusions as to its powers—its capability to tell more than how hot the bath was, and the exact temperature of the room?" Would not the Spectator consent to have his grandchild studied scientifically by a child-study scientist, his interesting faith in the thermometer diagnosed for some future report of a systematic analysis of children's beliefs? She was sure it would aid in the explanation of many hidden mental processes in children—contribute not a little to the reform going on in their education, particularly in their religious training. Had he never been interested in that branch of child-study known as experimental psychology? No? She was surprised, disappointed. Then he had never read the reports of the psychological laboratories—several universities had their psychological labcratories, he must know, for the collection and systematic analysis of data—and where a few children are taken at a time, and tested with specially devised apparatus. . . . What a long list of names she repeated of the eminent leaders of the movement, and how thoroughly versed she was in its voluminous bibliography!

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Thankful was the Spectator that he could say that he had read a little of the literature of the subject—the articles in the "Forum," with those of other periodicals—but he confessed that he had not known the extent of the movement. That there had been a revolution in educational methods, through child-study as a science, was news to the Spectator. He had been deep in a perhaps remote branch of the movement, through intimate relations with a good many grandchildren; but he saw by the good woman's face that that did not count for much in the scientific pursuit of a knowledge of the laws of a child's mind "as ascertained by scientific study of the child himself."

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Following this conversation, the Spectator gave much time to reading the literature of child-study. He found it most interesting; he became thoroughly enthused upon the subject. A little leaflet published by the Ignorance Club of Rochester, N. Y.—a paper written by one of its members, Mrs. J. G. Allen, entitled "Child-Study from the Mother's Standpoint"—aided him greatly as a comprehensive summary of the subject. Child-study, he learned, had been taken up by the Woman's Clubs the country over; it would be hard to find a Woman's Club that had not devoted one session at least to the subject. According to Mrs. Allen, the record made by Miss Millicent Shinn of the growth of her niece's mind is the best study that has yet been made of an individual child; and nothing has attracted wider attention among educators than a pamphlet by Dr. G. Stanley Hall, President of Clark University, entitled "The Contents of Children's

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Minds on Entering School"—the outcome of one hundred and twenty-three questions sent by Dr. Hall to leading educators—questions framed for ascertaining just how much the average child knows of what is taken for granted that he does upon entering school. Another interesting book, "The Theological Life of a Californian Child," by Professor Barnes, of Stanford University, reveals the ideas that children frequently form concerning things of which they never speak.

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The Spectator is in hearty sympathy with the child-study movement in its effort to counteract the evils following what is now so universal in our educational system—taking for granted that children know so much that they do not. One result of the tests, according to Mrs. Allen, has been to impress on the minds of educators that, as children in large cities have a widely different range of knowledge from those living elsewhere, the fact should be recognized by teachers and the makers of text-books. Hall's "Contents of Children's Minds upon Entering School" abundantly proves that city children are often ignorant where country children are informed, and *vice versa*. ". . . Fourteen per cent. had never seen the stars; twenty per cent. did not know that milk came from cows; fifty-five per cent. that wooden things came from trees; . . . and three-fourths had never seen vegetables or cereals growing," etc.

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If child-study, muses the Spectator, is to prove the incalculable gain to parents and educators that is confidently predicted when scientific diagnoses of the mental processes of children shall precede the selection of special studies for them with a view to their future calling in life, then why not similar tests for ascertaining the fitness of men and women for positions of public trust and honor? Before making a nomination for the Presidency, or for filling a vacant bishopric, why not utilize experimental psychology to its fullest extent? And why not psychological laboratories for candidates for matrimony? "The Contents of the Mind of So-and-so upon Entering the State of Matrimony" suggests a new department in our great libraries, one affording most profitable and entertaining reading. "We can assimilate knowledge only by associating new ideas with those already in the mind," to quote from a child-study writer.

❀

The Spectator, in his enthusiasm, could not refrain from opening the subject of Child-Study and its experimental psychology with Croaker, who listened patiently for some time, and then broke out, "Fiddlesticks! It makes me think of how I used to dig up my garden-seeds to see if they were sprouting. Question a child—the average child—about his hopes, and his fears, and his conceptions of God, and his idea of death, and he will begin at once to manufacture replies, and that without the least intention of falsifying; but his replies, in the main, will be about as true as his account of his dreams—for all children, and old folks, too, get a long way from the truth when they tell their dreams. When a child gives you the contents of his mind, you get a good deal that isn't there. Like Sairey Gamp's Mrs. Harris, 'there ain't no such person.' Then that notion of saving everybody from failure at the outset of a career. Fudge! It does the most of young folks good to have their wings clipped a little—to have a taste of disappointment for a starter. The world is gone mad on making everything easy for everybody. Ever hear of the old woman who was so good to her cow that she buttered her hay?"

❀

Years ago the Spectator made a rule he has never broken. Croaker is not to be contradicted, no matter what he says. How else will the Spectator get at the contents of Croaker's mind? Croaker always takes the opposition, if there is a shadow of anything to oppose. "If he ever falls overboard," it has been said of him, "look for him up-stream, swimming against the current." He is invaluable to the Spectator for his promptness in clearly presenting the other side of any opinion. "Opinion has weight only when we know the other side of opinion."

❀

The Spectator cannot resist the temptation to tell one more story about his grandchildren. That it must help to illustrate some point in child-study he is sure. He has never been in favor of having his grandchildren submitted to the test of the laboratories, to have their brains diagnosed for an explanation of their brilliancy, and he is sure that he never will be; but he is willing to report occasionally what may throw light upon some difficult problem. Upon going out the other evening—a very black, stormy night it was—he asked his little granddaughter to bring his cane—the one he usually carried. "Oh, no, grandpapa!" she exclaimed, hastening to bring him a club-like stick, with a bone handle set off with what looked like long teeth. "You must have this to-night—*the cane that killed Abel*." And then the Spectator discovered that this child had really been believing that *that cane* was the very Cain of the Bible story.

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The United States and the Porte

A Survey of Turkish Violations of American Rights and Treaties

[This article is by a well-known American, not a clergyman or missionary, who fills a professional position of prominence in this country. He has lived in Constantinople, and has had intimate relations with Americans, Armenians, and Government officials in Turkey. This paper is based on his intimate knowledge of the facts, reinforced by many weeks' examination and investigation of diplomatic correspondence and state papers not easily accessible to the public.—THE EDITORS.]

I.

IT is somewhat over a year since, in a country with which we have long maintained amicable relations, a band of the imperial forces, in uniform and under superior orders, attacked with bombs an American institution, destroyed its buildings to the value of some $80,000, pillaged them, and drove their occupants, in peril of their lives, to seek refuge wherever they might hope to find it. This extraordinary piece of barbarism was without provocation. The seminary had long been in operation under the imperial sanction and the protection of specific treaty provisions. No charge had been brought against its managers or teachers, nor had any representation been made to our Government that its operations were in any way obnoxious to the imperial authorities. On the contrary, these authorities had given the most emphatic assurances, but a few weeks before, that this and all other American institutions should receive the most efficient and ample protection against any possible damage from mob and violence. It was, however, no mob that perpetrated the outrage, but the regular army, the promised protectors of the institution. It was not a soldiery infuriated by opposition into disobedience of the commands of its superior officers. Red were its hands, indeed, with the blood of massacre; but its movements were under discipline; it was deliberate and systematic in its devilish work, from which it ceased the instant the bugle sounded the recall. It had, with evident intention, perpetrated an act of war against the United States.

What was the course of our Legation and of the State Department in this emergency? Did they threaten an immediate sundering of diplomatic relations unless, within a week, the act were disavowed by the Imperial Government, its perpetrators disgraced and punished, and ample security offered for any indemnity which subsequent investigation might show to be due the victims of the outrage? Alas, no! A formal demand for indemnity was the grand total of our action in the case. The offending Government denied both the liability and the outrage itself, though the latter was witnessed by thousands, boasted of by the actors in it, and demonstrated by the smoking embers of the American buildings. The indemnity is just as near being paid to day as it was a year ago, and as it probably will be a year hence.

Nine days later the do-nothing attitude of the United States bore its natural fruit. The first outrage was at Harpoot, in Asiatic Turkey, and took place on the 9th of November, 1895. On the 18th of the same month the Imperial Government tried the experiment again, at Marash this time. The object, undoubtedly, was to test the temper of our Government and ascertain whether the demand for indemnity at Harpoot was seriously intended and likely to be enforced. The second experiment must not be on quite so extensive a scale as the first, lest it provoke too great indignation; but it must be serious enough to fully develop the real attitude and policy of the United States. Preparations had been perfected for a general massacre of Marash Armenians. Alarmed by certain premonitions of danger, the Americans there resident had demanded of the local governor the promised protection of their premises. Answer was made that soldiers from the barracks near by would guard their property. These very soldiers it was who, on

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the appointed day, set fire to the Theological Seminary, looted it completely, destroying $20,000 or $30,000 of property, and then, as in Harpoot, desisted absolutely from further violence at the sound of the recall. Thereafter the American premises were efficiently protected. Could completer demonstration be required that the fire and pillage were deliberately and officially planned and executed?

This valiant deed successfully accomplished, the Sultan and his kitchen cabinet at the Yildiz Kiosque—the real government of the Empire—awaited, if not with trepidation, at least with interest, the outcome of their experiment. If it should not suffice to provoke the United States into vigorous and aggressive measures, it was reasonable to conclude that nothing would. The Palace might then undertake, without fear, the prosecution of its deliberate plan to make the situation of the American missionaries intolerable, and to break up their magnificent work, by constant violations of law and treaty stipulations, by false accusations, personal violence, and deliberate denial of justice at every point. So long as no naval squadron appeared to enforce American claims; so long as the two or three vessels off the Syrian coast made no threat of offensive demonstration; so long as Smyrna and Beyrout, Mersine and Alexandretta and Salonica, were left undisturbed, the Sublime Porte and the Palace could afford to snap their fingers at the mild protests of the American Government and the wrath of its official representative at Stamboul—both equally impotent.

The event justified the extremest hopes of the Turk. A renewed protest from Washington, with more claims for indemnity, and a fresh outbreak of futile threats and diatribes from our envoy, created for the Minister of Foreign Affairs one or two *mauvais quarts-d'heure*, and the incident was practically closed. The path was clear for the next step.

Four months later, in the spring of 1896, the Rev. Mr. Knapp, of Bitlis, was arrested on trumped-up charges of sedition, and kept in confinement for a number of weeks before the officials of our Legation were able to ascertain the facts and interfere in his behalf. The charges were utterly farcical; but had they been the most serious in the world, they would not have warranted the flagrant violations of treaty which characterized the procedure of the officials. He was seized without process of law; imprisoned without trial; refused permission to communicate either with the nearest American Consul or with the Legation; and when, at last, the facts were learned by our representatives, the demand for his speedy trial at Constantinople in the presence of the American Chargé d'Affaires on the one hand, or his instant release on the other, was treated with utter contempt. Falsehood upon falsehood was officially promulgated as to his treatment and his whereabouts, while preparations were meanwhile secretly made to deport him by stealth. Fortunately, Mr. Riddle, the Chargé d'Affaires in Mr. Terrell's absence, was a man of action as well as of words. His promptitude in threatening to order up one of the three men-of-war in the Mediterranean for an aggressive demonstration prevented the success of the plot, and Mr. Knapp was sent to Constantinople to stand trial on the charges alleged.

Nine months have elapsed. Mr. Knapp is, at this writing, still at Constantinople. The charges have neither been pressed nor dropped. Their victim is neither convicted nor free. Our Government has apparently done nothing to force the matter to an issue. The Palace is quite content. It has done what it sought to do; it has broken up the work at Bitlis; it has exiled Mr. Knapp, has violated law and treaties, and piled up ignominy upon the far-off Republic it has learned to despise, and has not been put to the slightest inconvenience for so doing. It has proved to its own satisfaction that the United States Government will swallow any amount of insult and outrage, being either unwilling or unable to vindicate its own honor or protect its citizens in Turkey in the exercise of their rights and the enjoyment of their liberty. A recent experience has confirmed the justice of the Turkish view, and set into painful relief the difference between the United States and Great Britain in this respect. Emboldened by the triumphant success of the Knapp experience, the Turkish officials decided to try it a second time. A missionary of the American Board in another city was arrested on charges

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similar to those laid against Mr. Knapp. Unfortunately for the Turks, this victim was a British subject, which the Turks did not know. They soon found it out, however. Their intended victim is still at his post.

Harpoot, Marash, Bitlis—what a record of defeat and ignominy for the United States! Treaties violated, promises broken, buildings blown up and burned, and property stolen by the official protectors of life and property; American citizens, in peril of instant death, fleeing destitute from their burning homes; an American citizen kidnapped, secretly imprisoned and exiled from his work, home, and family, on charges ridiculously false, and refused the trial guaranteed by all the treaties; and our State Department officially declares that "the American missionaries have been protected," for "not a life has been lost"! We are told that "the flag has been respected"—the flag which at Haskieu, raised over an American house, was, in the temporary absence of its owners, torn to pieces and trampled by Turkish soldiers, valiant "protectors" of American rights, who looted the house and killed the faithful servant who sought to defend it!

How has it come to pass that a power as weak as Turkey has ventured to defy and insult a State so infinitely its superior in strength and resource? And how does it happen that our own Government —so truculent a year ago in its attitude towards Great Britain in the matter of Venezuela, so ready, a few years since, to avenge upon Chili the injuries done to its sailors in a drunken brawl, and on a later occasion to threaten Mello's fleet in Brazilian waters for endangering a single one of its merchantmen, so serious and determined in these later days in its warnings to Spain in her Cuban troubles—has for these Turkish outrages nothing but words of protest and futile demands for indemnity which no one, either at Washington or Stamboul, expects ever to see paid?

II.

The present attitude of Turkey towards American interests in that Empire is part of the Hamidian policy whose active prosecution began to be noticed some twelve or fourteen years ago. This policy aims at the crushing out of every advance in prosperity or enlightenment among the *rayahs* (the native Christian subjects), and the strengthening of the reactionary, fanatical Old-Turk element among the Mohammedans. The three preceding Sultans, Mahmoud II. (1808–1839), Medjid (1839–1861), and Aziz (1861–1876), recognized in varying degree the fact that the Empire depended for its prosperity upon that of its Christian populations. Education, enlightenment, general peace and quiet, were maintained among these populations, and the work of foreign missions, both Catholic and Protestant, was tolerated, and, indeed, to some extent encouraged, as contributing to the common welfare. Hamid reversed this policy, already weakened during the latter part of the reign of Aziz. The persecution and murder of Armenians has been going on for fifteen years in an ascending ratio, culminating in the recent massacres. The harassing of the American missionary enterprises was a necessary element of this stupid policy; not because the Americans, as has so often been falsely asserted, were encouragers of sedition, but simply because their work was one of enlightenment, and had resulted in a general moral and intellectual uplifting of the Armenian population. But this work was protected by the most sacred guarantees. The Capitulations, those ancient charters of Christian rights in Turkey, recognize the schools, hospitals, and religious activities of foreign Christians in the Empire; not only recognize them, but so far encourage them as to exempt from customs duties a large part of their importations of material and supplies.[1] For seventy years the American missions have thus existed under the combined guarantees of Turkish law and international treaties; nor in all that time have the ever-watchful Moslem officials been able to verify, or even attempted to prove, a single act of disloyalty, a single violation of law or of local regulations, against any one of the American missionaries.

[1] Capitulations of 1740 granted to Louis XIV.; extended to England in same century, confirmed by British-Turkish treaty of 1809; applied to other Christian powers by "most favored nation" clauses (to United States in 1831); and incorporated by Abdul-Aziz into the general legislation of the Empire by edict in 1864. See Van Dyck on Capitulations in Senate Doc., 1880-81, Vol. III.

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Legal interference with their work being thus rendered impossible by the undeviating correctness of the conduct of the Americans, illegal interference became the only means for the breaking up of their beneficent activity. For the past thirteen years assaults upon their rights have been accumulating. They have been frequent and systematic, partly official and partly unofficial in their character. They fall into three general classes: invasions of treaty rights, injuries to the person, and denials of justice.

To the first category belong the persistent interferences with the presses and schools[1] of the Americans. The censorship has been the convenient instrument for harassing the publishing business of the various American societies whose printing establishments are located chiefly at Stamboul and Beirût. These turned out in 1895 nearly forty millions of pages. The central censorship at Constantinople is and has long been noted for its absurd restrictions, such as the absolute prohibition of the printing of the words "Armenia," "freedom," "reform," "patience under oppression," "star," and others equally innocent. This is a hardship, but can be endured. The trouble is that the stamp of the imperial censor authorizing the circulation of the printed matter which bears it is of no account outside of the capital. The local censors pay no attention to it whatever. Thousands of volumes which have circulated for years under this imperial sanction have been by the local censors arbitrarily seized, mutilated, destroyed, or detained for months and their sale forbidden in the provincial towns.[2]

Such actions as this are pure robbery, for during the whole fifty years of American presswork in Turkey not a page has been either printed or offered for sale except with the approval of the imperial authorities. Thus far not a cent of indemnity has been collected for the thousands of dollars' worth of books destroyed or rendered unsalable in spite of the official sanction of the authorities at the capital. Yet book-publishing is as legitimate a business as selling kerosene or sewing-machines.[1]

In the same way the American schools have been repeatedly threatened and interfered with, sometimes under color of law, sometimes without pretense of law. The right of all the existing schools to the fullest governmental protection is a matter, not only of treaty right, but of *adet* also—established custom—which in Turkey confers impregnable rights. This has been admirably set forth by Secretary Bayard in a long letter to Mr. Strauss (Turkey, No. 7, in "Foreign Relations of United States" for 1887). The assaults on the schools in Syria as well as in Asia Minor have been absolutely without justification. Our Legation has, in general, exerted itself effectively in such cases, and obnoxious restrictions have been withdrawn. But no reparation has been made for the injury and loss resulting from these illegal acts, nor have the Sultan's officers been taught by our Government that great lesson of *noli me tangere* which somehow Great Britain so vigorously inculcates in similar cases. Marash and Harpoot are the monumental evidences of our failure to teach it.

Of actual crimes of violence against Americans, few realize the number and seriousness. In 1883 Messrs. Knapp[2] and Reynolds, of Bitlis, were robbed and left for dead by a Kurdish chief, Moussa Bey. He was shortly afterward apprehended, and identified in the most positive manner as the assailant. The facts were notorious, the identification complete; yet the criminal was acquitted. General Wallace, our Minister, immediately pressed the Porte for a retrial, on the ground of irregularities officially acknowledged in the conduct of the case, and demanded a heavy indemnity for the victims. The Turkish Government not only rejected both demands, but added insult to injury by repeated refusals on the part of the Grand Vizir to give audience to our envoy.[3] It was a snub of the most offensive kind. For less serious affronts diplomatic relations have

[1] These schools number upwards of 300, 75 to 100 of which are personally conducted by Americans, the rest by natives under American management.

[2] For controversy on these abuses of local authority see "Foreign Relations of the United States," 1875 and 1887: chapters on Turkey.

[1] 58th "Report Board of Foreign Missions, Presbyterian Church," 1895, p. 209 ff.; Letter of Secretary Bayard to Strauss, No. 13 in "Foreign Relations of United States," 1887; King to Blaine, No. 59 in "Foreign Relations" for 1889.

[2] Father of the victim of arrest referred to on page 594.

[3] Correspondence New York "Tribune," March 27, 1884.

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sometimes been severed; but we pocketed the affront, as usual; and the claim for indemnity, after being weakly and intermittently urged for a year or two, was finally allowed to lapse by our State Department! It was an ignominious surrender of a perfectly equitable and, indeed, impregnable claim, which either ought never to have been presented, or, once presented, should have been prosecuted to a final issue, persistently and untiringly. The untiring persistency which alone can overcome Turkish dilatoriness and evasion appears to be unknown in our dealings with the Porte.

Moussa Bey was finally exiled in 1889, partly in consequence, perhaps, of Minister Hirsch's energetic representations; but this punishment was for other crimes than the assault on Messrs. Knapp and Reynolds. He had become a monster of iniquity and cruelty.

The case of Dr. Pflaum, arrested in Syria on some flimsy pretext in 1883, was dropped in a similar manner. He was arrested, tried, and imprisoned by a Syrian pasha, in open violation of the treaties, which require in such cases the notification and presence of the nearest Consul of the prisoner's Government, and the cognizance of the Legation. The evidence of his innocence was conclusive, and the State Department, as usual, demanded indemnity for "denial of justice;" but no one was ever punished for the outrage, nor was the claim for indemnity ever pressed with determination. It was at last "dropped." Why?

In October, 1891, the Governor of Erzerûm refused the usual *teskeré* (traveling permit) to Mr. R——, called to Khanûs to nurse another missionary seriously ill at that place. The reason alleged for the refusal was that Mr. R—— had no passport. As his passport had been confiscated *by the Governor himself* a short while before, it is not easy to see how Mr. R—— could be expected to have it! Thus one outrage was made the foundation and excuse for another. The Governor knew Mr. R—— perfectly well. But he was an American, who could accordingly be insulted and abused with impunity. The protests of our Legation were met by a cross-play of lies and pretexts. The orders alleged to have been issued by the Minister of Foreign Affairs were squarely disobeyed by the local officials, who pretended that they had never been received. The neglected invalid finally recovered, after a long and trying convalescence, but the Turks had carried their point. The passport was not returned to Mr. R——; he was not allowed to go to Khanûs; the demands of our Government were not complied with; no indemnity was paid, and no one was punished. With what contemptuous ease and success had they circumvented and browbeaten the distant and helpless Republic! The only point at which their calculations failed was in the recovery of the invalid.

Emboldened by this experience, the Turkish police, during the same month, laid hands on Mr. Crawford, of Brusa, for the crime of carrying about "obnoxious books"—each of which bore the stamp of approval of the imperial censor. He was kept four days in prison without being allowed to communicate with the Legation or Consulate, although, by the treaties, he should have been at once taken before the nearest American Consul. Mr. McNutt, our efficient Chargé d'Affaires, upon learning of this illegal act, procured his liberation on the fifth day only by the most strenuous remonstrances. But, here again, no one was punished for this brazen infraction of treaty rights, nor the act disavowed by the Government, nor apology made, nor indemnity paid to the victim. Our State Department ordered the matter to be dropped! The laugh was again on the side of the Turk.

III.

Is it possible that our State Department fails to recognize the axiom that in dealing with a weak, crafty, and mendacious government firmness and persistency are equally necessary, and that to drop a clear issue once joined in a matter of violation of treaties and denial of justice is simply to invite the repetition of the offense in more flagrant form? Do not our statesmen at Washington see that every case of Turkish oppression of American citizens which is allowed to go unpunished not only brings our Government into contempt, but lays up increasing stores of trouble for the future? Every one who is conversant with Turkish ways knows that the outrages at Har-

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poot and Marash would never have occurred if earlier assaults on our schools had been, not merely checked, as they were by the energy of Mr. King, and later of Mr. Strauss, but also followed up by insistence from Washington on reparation and the removal of the over-zealous Turkish officials concerned in them. Nor would Mr. Knapp have been molested and our Government so notoriously flouted and snubbed had the long list of earlier outrages on Messrs. Knapp Sr., Reynolds, Pflaum, Richardson, Crawford, and many other assaults which I have not enumerated, been followed by the enforcement of the four measures which other powers in like cases have always insisted upon: disavowal of the act by the Turkish Government, apology to the victim and his Government, indemnity for damages sustained, and, above all, the removal of the guilty officials. In not one of the cases above mentioned were any of these measures enforced.

These outrages, thus briefly sketched, are very far from being the only ones unpunished. They are but samples from a long list too extended to be even catalogued. Grievances and injuries of like character constitute the major part of the subject matter of the official correspondence between the State Department and the Legation at Constantinople in recent years. Yet so unavailing have been most of the efforts to secure redress for even the most audacious of these crimes that the victims of minor offenses have ceased to report them to the home Government, or have reported them in so perfunctory a manner that they have hardly received official notice. The missionaries, who have been the principal victims, have been slow to complain except in cases of peculiar hardship. Far from being the chronic grumblers and mischief-makers which some have pictured them, they have loyally conformed to the laws and regulations of the land, and endured without complaint a thousand wrongs and embarrassments due to official stupidity and even to official malice, accepting them as the hardships inseparable from life in imperfectly civilized regions under an incapable and corrupt government.

When, however, life has been endangered, property confiscated, and violent hands laid upon their persons and their work; when the fundamental rights guaranteed by the capitulations and treaties have been ignored, and the power of the home Government defied, then they have protested. They have demanded to be protected, not as missionaries, but as Americans; not in the enjoyment of special privileges, but of clearly defined and guaranteed rights.[1] They have asked for no other protection, for no different treatment, than that which is the right of the tourist, explorer, sailor, merchant, or mechanic; that is to say, the guaranteeing of the enjoyment of those rights which are promised in the treaties, and the peaceable exercise of their business or profession under an equitable administration of the local laws.

IV.

These rights, privileges, and immunities are clearly set forth in the Capitulations.[2] These were originally concessions of privilege, granted by the Conqueror Mehmet II. in 1453 to the foreign Christian communities of his Empire, in order to secure them against the operation of the *Sharié Sharîf*, the Holy Law, which dooms all infidels to death, or at least to outlawry and absolute subjection to the Moslem. Only by such exemption could he preserve for his Empire the commerce and prosperity which depended so largely on these communities. With the decay of that Empire and the growing weakness and corruption of its government, these grants of privilege have been increasingly insisted upon by the foreign powers, and made the foundation of all the treaties

[1] The patience, dignity, and patriotism of the missionaries, their scrupulous conformity to the laws and fidelity to the Government under which they live, their readiness to overlook many of their grievances and to give credit where credit is due to the Government officials, appears clearly in the diplomatic correspondence concerning or with them in the "Foreign Relations of the United States," particularly since 1875. See also letter of E. Joy Morris to Seward (No. 4, Turkey) in "Diplomatic Correspondence of the United States," 1861; of Maynard to Fish, July 23, 1875, in "Foreign Relations of the United States" for that year; also, Cox to Bayard, No. 676, in volume for 1885. English statesmen like Disraeli, James Bryce, and Sir Philip Currie have borne emphatic testimony to their character and to the absolute truthfulness and reliability of their information and testimony. Secretary Olney is the first American in official life who has assailed their veracity and trustworthiness as to matters coming under their personal knowledge and observation. See especially Mr. Bryce's recently published statements in his "Transcaucasia and Ararat."

[2] For a detailed exposition of these ancient charters consult the Special Report of Mr. Van Dyck on the Capitulations in "Senate Documents for 1880-81," Vol. III.

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now in force with Turkey.[1] The most precious of the privileges they confer is that of *ex-territoriality*, by virtue of which the foreigner is made amenable to the courts and procedure of his own country; or, in cases of crime against natives or civil process under the local laws, is subject to trial in the local courts only in presence of the consul or ambassador of his own country. His premises are inviolate; no Turkish official can enter his house or grounds unless accompanied by the consul or an official from the Legation of the proprietor's nation. The foreigner is free to travel, to navigate Turkish waters, to worship according to his own rite in his own house or compound; the foreign missions, hospitals, convents, and schools are exempted from certain import dues; and by these and other regulations the foreigner is placed in a position in which life becomes tolerable and the grinding oppression and capricious and irresponsible internal administration of the Empire cannot reach him. This is the theory. In its application to the American community it does not accomplish its end. The United States has not enforced the observance of these salutary provisions towards American citizens. Alone among the Great Powers, our Government has allowed the Turkish Government, through its subordinate officials or its responsible ministers, as the case might be, to override these time-honored laws with impunity, to disregard the precedents of four centuries, to break the most solemn treaties, to deny to our fellow-citizens in Turkey not only the special rights guaranteed by the Capitulations, but the fundamental rights of justice and equity. We have permitted this to be done, not once or twice, but many times, on an ascending scale of wickedness, until the Turk is fully convinced that we shall never oppose to these enormities anything more serious than protests on paper and demands for indemnity destined to be dropped in a few months. Alone of all the Great Powers wholly untrammeled by extraneous policies and agreements, and thus freest to act in Turkey, the United States has failed egregiously to uphold there the National dignity and honor. The world awaits with interest the policy of the new Administration.

[1] Article IV. in Treaty of 1831 with United States. Embodied in all treaties since 1861 by "most favored nation" clauses.

College Training for Women

II.—The Preparation

By Kate Holladay Claghorn

PERHAPS the most interesting and absorbing question to-day in educational circles is that of the preparatory school and its co-ordination with the college. Evidence is offered in lavish profusion showing how ill-trained and untrained the average candidate for entrance to college is, and the work of preparation is not only seen to be badly done, but is felt as a great bugbear by those who are to go through it. Leaving aside all discussion as to the desirability of making a change in the present system of college examinations, or in any of the existing machinery of the preparatory school, cannot something be done, even as things are, to do away with some of the bad results complained of? The first remedy is one so simple and obvious as hardly to need remark, and yet it is one seldom applied—thorough home training, and co operation at home with the work of the school. The lack of this co-operation by parents is due rather to negligence than to incapacity, though parents are wont modestly to attribute it to the latter. And then they say that the teachers do not care to have them "meddle" with matters they do not understand. If, however, parents would take a little pains to "meddle" intelligently, if they would take a little interest in what their children are doing, and a little trouble to learn something about it, even if they did not know before, both teacher and scholar would find help in the school work. Parents should remember that in bringing children into the world they have made themselves primarily responsible for the training and advancement of those chil-

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dren; that function cannot, in good conscience, be delegated entirely to teachers either in school or college. Parents can, with a little thought and pains, work up something of the technical detail of what their children are studying; they can, at least, talk with them about it, and ask what they are doing, letting the children explain what they have learned. There is no surer way of finding out whether pupils have really got anything from teaching than making them tell about it, or teach it in turn. Parents can also keep up a general spirit of intellectual activity in the home; they can, and should, discuss questions of the day, and matters of broader interest than personal gossip, in the hearing of, and with, their children. It is their duty to be themselves broad-minded and public-spirited citizens, and to train up their children to be the like. They should also provide good and interesting general reading for their children, carefully keeping away from them the enervating pap usually offered under the name of "juvenile literature." The normal child is far keener to appreciate and understand the best literature written for mature minds than is commonly supposed. A background of good literature absorbed at home, not as a task, but as a pleasure, gives that touch of distinction, that breadth and ease, that denotes culture, and that is so painfully lacking in the average student.

Another thing that parents can do is to teach their children in early youth to use their mental powers in active thinking. The average parent is prone to regard the "question habit," into which the natural curiosity of childhood will run if not properly checked and guided, as a sign of intense mental activity. It is, however, the very reverse—a sort of mental influenza betokening a mind too flabby to set up the proper reactions within itself. The child should be taught never to ask silly or meaningless questions, or questions it could answer for itself by applying to the new case the information it already has in store, and the activity and energy of its own mind. The cultivation by the parent in the child of a real power of thought, by which it can grasp and actively wrestle with each new problem set before it, is one of the greatest aids to the teacher in all subsequent work; for it is, after all, the habit of mind of the student that makes preparation for college hard or easy, thorough or superficial, an active training of the powers or a passive reception of material. The average membership of our schools is made up of girls and boys who have not been taught at home, or anywhere else, really to think. A girl of this stamp reads Latin and Greek without one glimmering of a notion that the classic texts are expressions of thoughts about things; such a girl has been known to kill a man off in one line, and have him well and cheerful, beginning a speech, three lines thereafter. It is this absolute torpidity of mind that makes college-preparatory teaching so difficult a task.

The second cardinal point in college preparation is genuinely active and intelligent minds on the teaching force. There is no dodging the fact that education properly carried on is a long and difficult process, requiring expenditure of time and effort on the part of the pupil and the teacher, expenditure of money and effort on the part of the parent. To get good teaching we must pay a good price; otherwise the capable and efficient will keep out of the teaching ranks to enter other fields of activity where the reward is greater. The second-rate preparatory teacher acts under the idea, and conveys it in turn to the pupil, that the object of the preparatory discipline is to give a training in a difficult game, to be played later with college examiners, in which the winner is the one who secures for his side a majority of the ten "tricks" or questions set in the examination paper. The first-rate preparatory teacher, on the other hand, endeavors to awaken and train the power of thought, and in doing this is not afraid, in view of coming examinations, to linger over especial points that arise to interest or to puzzle the student; believing, and having had her belief confirmed by experience, that when even one thing has been well and thoroughly thought out, even if it takes a disproportionate time in the doing, counting by mere space covered, a threefold or fourfold ease is gained in dealing with all subsequent matters that more than makes up for the apparent loss of time. A pupil taught in this way need not be afraid of

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any college examination paper ever set, even without special preparation for it. Such a pupil cannot help showing intelligence in her answers to the questions asked, even if she fails in some small matters of detail; and it is intelligence, after all, that the college is trying to test, and welcomes, when found, with great rejoicing. It may be suggested that on top of this general preparation a little good special cramming may be added with no injurious results whatever. It is not a bad faculty—the power to take into the mind for temporary and special use large masses of detail; and if this is done on a broad and sound basis of good mental training, it is a capital discipline in itself. The danger lies in making it the only form of preparation.

In preparatory work, hurry is a great source of fatigue and discouragement. The girl of fifteen or sixteen makes much more of an extra year spent on a task or in a way of life than she will at thirty. To enter college at nineteen when one could crowd in at eighteen seems to some people a dreadful waste of time and a real calamity. The sensible parent and the sensible teacher will firmly discourage such notions as these, and insist that a suitable time be spent in preparation. Where the ground is covered in the shortest possible time, the student is apt to go into college fatigued, with mind inelastic and dry, without that background of culture which is so important for getting the best good out of the college, and which takes a little leisure from school tasks for its acquirement—a little time spent with pure literature, art, and music. Worst of all, the student who makes a very rapid preparation may go into college without that maturity of mind necessary if the college training is to take hold of the student, and not pass over her with absolutely no effect. Very unfortunate is that girl who leaves college at about the age when she could begin to profit by its influences. For the mind is like the limb the athlete is trying to develop; it may be provided with all the nourishment you please, it may be exercised with daily diligence, but if food and exercise are supplied faster than nature can make use of them in her leisurely process of growth, the one will be merely a clog, the other a weariness, to it.

All that has been said to show that college preparation may be a pleasant and natural process does not mean that it will ever be an entirely easy one. The student must work, and work hard; the "reading without tears" of the kindergarten will not altogether accomplish the result; but the effort itself, if taken up under the right guidance and in the right spirit, becomes a pleasure, just as the strong play of the athlete's muscle is a pleasure greater than the body of the dawdler and the idler ever knows.

The Theology of an Evolutionist

IX.—A Friendly Critic

By Lyman Abbott

[Dr. Abbott desires The Outlook to say that he has received a great number of letters from friendly critics from all over the country in response to his Evolution articles, some of them containing thanks for benefits received, some criticisms on positions taken, and some questions asking for further light. He has found it impossible, with his other duties, to answer these letters personally. He hopes, however, that the questions asked will be in a considerable measure answered in the course of the series before it is completed, and he purposes at the close of the series to take up those questions which have not been answered and answer them more specifically, as far as it is possible to do so within the limits of a single article.—THE EDITORS.]

"The Advance," of Chicago, contains an article by "Grapho" on the series of articles on "The Theology of an Evolutionist" now in process of publication in this journal. "Grapho's" article is courteous, complimentary, perhaps I ought to say eulogistic, but it contains the first clear, candid, strong, intelligent criticism which I have seen upon the positions taken in the present series, except as such criticisms have reached me in private letters. As I have no desire but to promote an intelligent understanding of truth, and thus to help a rational and self-consistent

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faith, I am very glad this week to substitute "Grapho's" article for my own, that the readers of The Outlook may see on what grounds a candid and intelligent critic objects to some of their fundamental positions. If all theological discussion were conducted with the combined candor and keenness with which "Grapho" has written, not only would the knowledge of truth be promoted, but with it the cause of Christian charity and the honor of the Church. The article, except the first paragraph, which is simply complimentary to myself, is as follows:

In setting before us the theology of an evolutionist in his series of articles published in The Outlook, Dr. Abbott begins with a most commendable effort to define his terms. He tells us just what he means by evolution. Quoting from Le Conte, he says: "Evolution is (1) continuous, progressive change, (2) according to certain laws, (3) by means of resident forces." Evolution disbelieves in interventions, while theology believes in a series of interventions. "Evolution makes no attempt to explain or account for the cause of the continuous, progressive change. Evolution is simply a history of the process by which that cause, whatever it is, produces results. It is the history of the way in which the world has come to be."

The current theology is Roman in its origin. It assumes a God apart from the universe and ruling over it. It conceives of his government as a series of interventions. He creates the world out of nothing. Man sins, and God intervenes and drives him out of the Garden. His sin grows greater, and God intervenes again and sweeps the race from the earth. Man has no natural capacity to know God. God compassionately intervenes once more and makes special revelations. To attest this revelation there are interventions in the laws of nature called miracles.

Thus theology, Dr. Abbott says, differs from evolution in two respects—in regard to interventions and in regard to the cause of change. "Theology attempts to account for the cause of life," but evolution does not. Having thus stated the difference between evolution and theology, Dr. Abbott says: "I acknowledge myself to be a radical evolutionist." But here I raise a question—is Dr. Abbott a radical evolutionist? For he immediately adds: "I reverently and heartily accept the axiom that a personal God is the foundation of all life." But this is nothing more nor less than to say that God is the cause, and yet he has just told us that "it should be distinctly understood that evolution makes no attempt to explain the cause of that progressive change which constitutes the essential manifestation of what we call life." At the first stroke, therefore, Dr. Abbott gets on the theological side of one of the two essential differences between evolution and theology. He joins the theologians in attempting to give a cause for things, and is not a "radical evolutionist." "There are no forces of nature," he continues to remark, "except the one divine, infinite force, the will of God." If this is not to give a cause, what is?

But there is still the other difference between evolution and theology—that of the idea of interventions. Here Dr. Abbott attempts to clasp the hand of the evolutionist hard, as if somewhat conscious of having lost his grip on the other difference. He says that in respect to the question of successive interventions he agrees with the evolutionist, and not with the theologian. But let us see how much Dr. Abbott means by this statement of his position; and for this purpose we shall turn to the third article in the series—"The Problem of Sin." This article is a literary gem, a masterpiece of style. In undertaking to answer the question, "What is sin?" it begins with the declaration that "man is an animal, and is ascended from a lower animal, but is something immeasurably more than an animal. How did he get this something more?" This is a crucial question, and I confess to an excited interest when I came to it. That "something more" is just what has troubled the evolutionist beyond measure. Darwin and Huxley would gladly have given the Bank of England, had they possessed it, to be able to answer this question; and now that I find so able, fearless, frank, and confident a writer as Dr. Abbott face to face with it, I almost hold my breath until I have reached his answer. He tells us first what theologians have believed, and then that evolution holds that this "higher life of man, this moral, this ethical, this spiritual nature, has been developed by natural processes, as higher physical phases of life have been developed by natural processes." But Dr. Abbott is too shrewd not to see that this explanation does not cover the difficulty, that we have here an effect greater than the cause, that the question where that "more" came from has not been answered. He knows full well that a lower cannot produce a higher without a lift from something else, that repeating the terms evolution, development, progressive change, and all the pet and pat words with which evolutionists are wont to cover over the gaps in their argument while they skip on to conclusions not warranted by logic, does not supply the missing cause, and hence, after some

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hesitation, he quietly acknowledges that the "evolutionist believes no less than the creationist that God breathes into man the breath of a divine life"!!

The strain is off now; I feel relieved, and am ready to say, "Shake, dear Doctor, shake! for this is what I have believed ever since I read the story at my mother's knee." The Lord God breathed into his nostrils the breath of life, and man became a living soul. But what about the doctrine of non-intervention? And what about the fling that "it is theology alone which still holds to the theory of special interventions, to the notion that there are gaps in the process of life to be filled up with God? As if God lived in gaps." Here is a genuine case of gap, the gap between animal and man, and, according to Dr. Abbott, God fills it up. If divine intervention must be brought in to fill up this gap, why not to fill up or bridge over other gaps? It is a bridge over which the theologian can drive his whole procession of interventions, the interventions required to account for new species, new kinds, new kingdoms, new revelations, miracles, all. For breathing into man the breath of divine life is as much intervention as putting health into a sick body by a word of power, or sight into a blind eye by a touch, or breath into the body of the widow's son by a clasp of the hand. Intervention is intervention, and clothing it in the language of evolution instead of the terms of theology does not alter the fact.

Dr. Abbott is not, therefore, a "radical evolutionist." By naming divine power as the cause, and intervention as the method, he not only crosses over the two arms of the sea which he says separate evolution and theology, and takes his stand on the side of theology, but he makes easy work of the problems which have harassed the brains of evolutionists ever since the theory began to grow.

But, having bridged the gap between man's animal nature and his moral and spiritual nature by means of divine intervention, Dr. Abbott proceeds to formulate his doctrine of sin. He tells us that man is now a double creature—animal man and spiritual man—but that the twain are under the law of the higher or moral man. "The cow does not become grass, but the grass becomes cow, and, being cow, becomes subject to the law of animal life." Similarly, when man rises out of the animal stage and becomes man, he comes under the law of the moral life. To fall back into the animal habit or way is to sin, and sin is falling back into the animal. Sin is fall downward, not upward. "Whether Adam fell six thousand years ago or not I do not know, and I do not care," he says, "but I know I have fallen. Every time my appetite has gotten the better of my reason, etc., every such time I have fallen back into some kind of an animal—perhaps it was the bulldog, perhaps the peacock—but into some sort of remaining animal that was in me."

This view of sin has the merit of not teaching that man falls upward, but I cannot help thinking it a very inadequate theory of the dreadful problem of sin. It is not logical. It is true that grass comes under the law of cow when transformed into cow. But the trouble with man is that there is some sort of remaining animal in him which is not transformed into the higher man; it may be bulldog or peacock, but it is animal. If the animal was all out of us, or we all out of the animal, according to this theory, there would be no sin; but "we carry the animal with us, and fall back into the animal from which we are not yet emerged." It will strike most people that falling back into that from which we are not yet emerged is a short and soft fall, and the weakness of the logic must be equally apparent.

Again, bulldogs, pigs, and peacocks, with all their pugnacity, appetite, or vanity, cannot explain this world of human iniquity. The pig is given to appetite, but he is not a drunkard. A whole class of inebriates would become respectable by falling back into pigdom. Call a bulldog a prize-fighter, but he does not gamble on the result. A peacock may strike attitudes in front of his gorgeous tail, but he does not beat the tailor out of his bills. In the whole animal kingdom there is not even a shadow of a Chicago boodler, a New York political boss, or the organizer of a trust. Man is a big sinner, and the animal is no match for him or measure of him. His pranks, his passions, his vices, his iniquities, his deceits, his falsehoods and frauds, his plots, his wicked schemes, his hypocrisies, high-handed lawlessness, and heaven-defying deeds, shame everything but Satan. It is not the animal which has not got out of him, but the devil which has got into him, that best explains the depths and desperateness of his depravity. Evolution has no language which describes the conflict with sin. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

In this limited review of Dr. Abbott's position I have taken him on his own ground, in his peculiar attempt to be a "radical evolutionist." But I might add that what he describes as Roman theology was given to the world before the Romans had anything to do with theology. The interventions mentioned are those described in the Bible, and the issue, as he has furnished it, is between the Bible and evolution. It would have been more frank to say: "As between

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the Bible and evolution, I am a radical evolutionist."

I have reprinted this article, not for the purpose of replying to it, but for the purpose of giving to the readers of The Outlook "Grapho's" reply to me. But that the reader may not be left altogether in perplexity, or suppose that I have abandoned as untenable the positions which "Grapho" criticises, it is permissible to say in the briefest possible form why his criticisms do not seem to me conclusive.

First. If evolution involved disbelief in a divine, personal cause of phenomena, of course I should not be an evolutionist. Evolution is only the history of the process of phenomena, and I believe in evolution as "God's way of doing things."

Second. I heartily agree with "Grapho" that an effect can never be greater than the cause. I, therefore, do not believe that the seed is the cause of the plant, the lower animal the cause of the higher animal, or the higher animal the cause of man. God is the cause of all. The process by which the plant grows from the seed, the higher animal from the lower animal, man from the higher animal, is only the process by which God, who is the universal, efficient, and ever-present cause, produces all things. There is no more a special intervention in breathing the breath of divine life into man than there is in imparting the power of vegetable life to the plant. All is of God.

Third. It is true that the animal man is worse in his animalism than the animal from which he has emerged. This is because the higher powers which God has conferred upon him are subordinate to, and made the instruments of, his animalism. This is the reason why the animal is no match for, or measure of, the human sinner.

The Spirit of the Western University

By Herbert Bates

Late Instructor in English in the University of Nebraska

THE East realizes neither the aims nor the achievements of the Western State Universities. Yet these are doing a great work and a good work; and it may not be unfitting that an Eastern man who has spent five years as an instructor in one should say a word in their favor.

For what is true of the University of Nebraska is, in the main, true of the other trans-Mississippi colleges. From Texas on the south to Minnesota on the north, the impelling spirit is the same, the results approximately equal. Of these others, however, I can speak only from hearsay, while my impression of Nebraska is based on personal experience.

The University of Nebraska is but twenty-seven years old, yet it has over twelve hundred students in college classes; and the last remnant of its preparatory school, a rudimentary appendage, will be dropped at the end of this year. Its buildings, six in all, include, besides the regular lecture-rooms, a modern library, well-equipped chemical, physical, and electrical laboratories, and a large gymnasium. It has a faculty of over a hundred men, graduates of the first universities of this country and Europe. In short, in numbers, both of students and faculty, in all the externals of scholarship, it ranks ahead of Princeton, Brown, or Amherst, and stands approximately on a level with the Massachusetts Institute of Technology.

Yet we of the East know that numbers and size are no criterion. We ask instinctively, "But is this great school a 'university'? Does it not teach, under that name, only what is taught in our Eastern high schools and academies?"

This question is easily answered. The examinations for entrance equal, even exceed, in severity those for admission to Yale or Harvard. Indeed, trigonometry and solid geometry, not required in the latter, are required in Nebraska. In classics and modern languages the requirement is severe. And the average age for entering is the same as in colleges in the East.

But, one asks, is not this college—of the size of the Massachusetts Institute of Technology—like that, an institute merely of technological instruction? Is

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not the education merely in applied science? Is there—besides and above this—real culture, and exposing of the maturing mind to the stimulating influences of the world's best?

Education, we all know, is dividing into two parties: the party of those who seek fact, and the party of those who seek inspiration through fact; the party of mere science, and the party of those who demand not only science, but also beauty. Germany stands mainly on the side of mere fact; England and France mainly on the side of culture; America hangs in the balance. Of the two influences, which is the stronger in the new West?

In the beginning the University of Nebraska had comparatively little either of accurate scholarship or of inspiring culture. It began in the seventies, at a point at which the Eastern colleges were at the beginning of the century. There was little attempt to teach more than was conventionally expected in college instruction. There was, indeed, little call for more. The West was then plowing its fields, building its railways, planning its cities. It needed facts to help it, and it had no leisure to seek anything beyond these.

Soon, however, it found that in supplying even these the Eastern colleges had the advantage. It at once supplied the deficiency. German universities were called upon; laboratories were equipped with modern apparatus; graduates were sent abroad to bring back the latest results; physics, chemistry, psychology, took a long step forward. But culture was yet, in its highest development, lacking.

Literature was studied from a point of view mainly linguistic. The mechanism of expression was exalted, to the exclusion of the spirit. Phenomena were studied for their value as data. All this prepared the basis for the next stage of the structure—the appreciation of the wider meaning of education.

One element materially hindered such progress. In the West—and this is to the everlasting praise of the West—while the doors of the State University are open to every boy and girl of the State—while this is so, each student must meet for himself the expense of board and lodging; and heroic are the struggles of some to fight their way. They work as waiters in restaurants, as clerks in stores, as servants in private houses. They conquer, hundreds of them, against impossible odds. Yet is it any wonder that, placed as they are, they are tempted to crowd five years' study into three? The man running to catch a train bolts his breakfast. He has little time to eat; he will have all day to digest. What wonder that the student, with but a year or two of liberty, foreseeing the long, desolate evenings of meditation on the lonely farm, is tempted to bolt his mental food, to grasp indiscriminately at facts, trusting to later leisure for adjustment and co-ordination? On this feeling has rested the success of the specious "private normals" that boast they compress the whole college curriculum into two years. And, in spite of this feeling, the State University has stood out, and not in vain, for the cause of true culture, culture which is not mechanical accumulation of fact, but the result of an influence—a thing that depends, not only on work, but on time, on environment, and on the spirit of the instructors.

It would be untrue to say that in the Nebraska faculty there are none of the party who believe in the salutary effect of fact unheightened by imagination. But there is a steady gain on the side of those who believe that, without this additional transfusing gift of imagination, education is of little advantage, even a positive evil. The new spirit is shown in many ways. One sees it in the discussions in faculty meetings, one finds it in the classes, one meets it in personal conversation with students. I have read much of the written work of the students in the higher classes. In this there is, from year to year, steady increase in appreciation of literature, in sympathy with nature, in eagerness to comprehend human character and to attempt the problems of human existence. There are literary enthusiasms—the best evidence of literary salvation. There is the morbid pessimism that so often accompanies imaginative adolescence. There are literary clubs, circles that have ambitions, that compare work, that argue over authors. Finally, there are college papers and magazines. Some critics, I know, regard the student poem as a thing to be discouraged. The poems may be trash—I have seen some that are not—but the fact remains that through these, and only through these, will the

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boy rhymer of to-day become the poet of to-morrow.

In any college, as the world is constituted, there must be a certain number of instructors to whom all imaginative development is mere waste of energy, who will form a steadfast reserve, perhaps in some respects valuable, on the side of the material. And there will always be a certain number of students to whom poetry will be "rot," classical music "noise," and meditative, imaginative literature mere amplification of vacuity. This class exists in the West. Just so it exists at Harvard. All one can say is that it exists in the West hardly more than at Harvard, that its influence there is decreasing, that the new culture is taking hold with a depth and power that those who estimate the West by its past cannot begin to realize.

Some students graduate in educated illiteracy, mere mixers of acids, contrivers of dynamos, computers of sentence-length, diggers after derivations. And there are others—and may their tribe increase!—who, equaling or surpassing these first in their technical knowledge, combine with this the enabling element—the transfusing, transforming power of the deeper wisdom, the profounder culture. It is the increase of these that makes one hope for the Western university.

Co-education has been a strong influence in the right direction. The ideality of the women—which has persisted through the material struggles of a new land—has been an example, an encouragement to the men, instinctively ashamed of unpractical aspirations. And this encouragement once given, much has been achieved.

The Western student is not idle. He has two incentives—his poverty and the ridicule the East casts upon him. He cannot, like the graduate of Yale or Harvard, idle along under the prestige of a diploma. At every step he must prove that he is not a barbarian. The attitude of the West to the East is the attitude of America to England—apologetically defiant. And too often the position of the East to the West has been that of England to America—overbearing, prejudiced, contemptuous. Yet our very injustice has been their salvation.

They have pursued culture desperately, in self-defense, determined to surpass us; for to be admitted equal, they must surpass. And, taking us at our own estimation, they have tried to surpass, not what we are, but what we claim to be. We boast, relying on our reputed culture, and are content. The Western student boasts, and knows in his heart that he boasts, and works desperately, that, before we discover his wooden cannon and sham soldiers, he may have brought up his reserves—made fact of his prophetic fiction. Our boasting is the assertion of a proud past.

It may be that the West shall produce no single scholar who shall excel the best scholars of the East. But in the general diffusion of culture, in proportionately widespread appreciation of the best in letters and art, the West will possibly, even probably, surpass us. The movement that began in prosperity has gone on under conditions of poverty, of despair, of deprivation, that no one in the East can begin to realize. The lofty ideal has never been lowered. This ideal is more democratic, more American, than ours. The State educates its children not only to know, but to live, to enjoy the best and highest and deepest that life affords. And given a people exposed to such an influence, stimulated with such ideals—how can the contemplation of such a prospect lead to anything but the profoundest optimism, the deepest confidence in the future of the Nation?

Whence?

By Mary F. Butts

Whence comes the dream, if none may see
The daylight of reality?

Whence comes to human hearts sweet love
If high all mortal thought above

There lives not, Lord of star and sun,
Maker and Lover all in one?

Whence comes the will for high emprise,
The wingèd hopes that touch the skies,

The dear belief in life to be,
The picture of eternity,

If not (secure from Time's mischance)
By our divine inheritance?

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A Winter in Town

By Nora Archibald Smith

CHARACTERS

Mr. Chip Munk.
Mrs. Chip Munk.
The Little Munks.
The Cat.

CHAPTER I.

"No, my dear," said Mr. Munk, "I cannot consent to another winter in the country in your state of health. I would not, for a bushel of acorns, go through again what we suffered last year. Of course the stealing of our whole winter's provision by that rascally boy might have happened anywhere, but we shouldn't have had to borrow nuts at such a ruinous rate of interest anywhere else. Why, you know, it has taken me all summer to pay my debts and feel able to hold my tail erect once more."

"Dear Chip," murmured Mrs. Munk from her couch of pine-needles, "there are few so sensitive and honorable as you."

"Tut, tut, not at all!" he answered, "but common sense dictates that we should lay up our provisions more securely this winter; and as we shall have a young family to provide for before spring, we must think of that in looking for a residence."

"Our last winter's apartment was certainly dark and unsuitable for children," said Mrs. Munk, "and the heat was turned on most unequally. I really wore my tail quite thin using it for a comforter."

"Ah, that must never be again!" protested Mr. Munk, gallantly; "the lovely tail that wound its length about my heart, when first we met in the oak-tree, must never descend to such uses. If it must serve as a comforter, let it wrap your husband's neck in his hours of ease, not serve as a foot-warmer for a chilly night. But, my White-tooth," he went on, "I cannot consent to have you so cut off from society as you were during the heavy snows of last winter. And, then, we must think of the children; as I said before, there may be three, there may even be six, to be educated. Yes, I have made up my mind; we will winter in town."

"In town!" exclaimed Mrs. Munk, sitting up on her couch abruptly—"in town, where boys and cats are as plenty as bushes! Why, this is autumn madness, Chip! The first walnuts have gone to your brain!"

"No, dearest Long-tail," said her husband, kindly, while he smiled at her excitement; "trust my wisdom and experience. The squirrel of affairs takes a middle course in these matters—one that combines the minimum of danger with the maximum of profit. You will agree, I'm sure, that shelter is better and heat more evenly distributed in town, and that educational advantages are greater; while in my gay bachelor rovings, ere first thy dear form met my view, I often observed and sampled a considerable variety of food in the homes of men, which appeared to me quite suitable for a squirrel's simple wants."

"Enough, Chip of my heart!" said Mrs. Munk, who seemed somewhat moved by this last suggestion. "Enough! we winter in town. But, for the sake of the little ones to come, I pray you let there be not more than one Cat in the vicinity."

In the following days Mr. and Mrs. Munk hunted houses all day, and chattered about their disadvantages most of the night, but at last the right place was found. It was a large mansion, with plenty of sheds and barns, and not stingy, shut-up ones either, but hospitable buildings with cracks and holes and open doors, and an occasional broken pane of glass. It was near enough to the woods to allow the transporting of nuts, and there were plenty of beams and dark corners in the outhouses where stores could be kept. There were barrels of apples in the cellar, a basket of corn in the shed, and the lady in residence seemed kind and obliging, and positively smiled on Chip when he appeared on the threshold.

There was a Cat, it is true, but a fat and elderly one, who ate a great deal, and slept even more.

When Mr. Munk detailed these advantages to his wife, and shared with her a freshly baked biscuit, which he had removed from the kitchen during the absence of the Cat, Mrs. Munk could but implore him to engage the place at once, and let her assist in gathering the winter's provision while yet the weather permitted.

Mr. Munk hurried off next morning, took formal possession of the shed by storing an apple and three nuts on one of the beams, and in next week's issue of "The Autumn Leaf," which the wind-carrier distributed at every door, appeared the following notice: "Mr. Chip Munk and family will spend the coming winter in town."

CHAPTER II.

The advantages of the new home had been underestimated in every respect, thought the

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Munks when they were once fairly settled and their winter food stored away. But the Cat, it must be confessed, had also been underestimated, and was neither so fat nor so old as she had seemed at long range.

She had an embarrassing way of appearing suddenly in the crisp autumn mornings when Mrs. Munk was wont to nibble apples on the door-stone; she delighted in sitting under the beams where the happy couple chatted together, glaring at them with a fixed eye and licking her chops the while; and raids upon the goodies in the kitchen were not to be thought of unless Mistress Cat were asleep on her cushion in the sitting-room. One day, indeed, the valiant Chip met her face to face as he popped out of a hole in the barn, and he owed his escape with life solely to the circus-rider's leap he made directly over her back.

"Still, my love," he panted as he reached Mrs. Munk's side and laid one paw upon his quivering heart, "still, my love, every lot has its drawbacks, and the thicker the nutshell the sweeter the kernel. We are young and active, and run no great danger if we are cautious. My arm will ever be extended to protect you, and should you perish, I would never wed again."

"That's all very well," responded his somewhat cold-blooded spouse, "but when I was in the cat's jaws I shouldn't be worrying about your second wife, I fancy. Still, I'm not thinking so much about ourselves as about the dear children who are coming. What if they fall victims to that horrid monster?"

But Mrs. Munk need not have been troubled, for when the snows had heaped themselves high about the house, and the wind howled down the chimney, the lady packed her bags and trunks and bundles and went away. Nor did she go alone, for in a covered basket by her side in the stage rode the Cat upon her favorite cushion.

But do not suppose that the Cat was journeying of her own good will and pleasure. She never thought much of other people's firesides; home was good enough for her, she said, and in this case she was the victim of a base plot concocted of chicken bones and thickened with cream. Her heart was hot within her as she jolted away, for she had meant to eat both those squirrels for her Thanksgiving dinner, and she knew they would have been delicious. She, too, had counted upon the young family, and her mouth had long watered at the thought of their freshness and juiciness. It was a wise old Tom, she reflected, who made that proverb about a squirrel in the jaws being worth two in the tree, and better had it been for her had she heeded it.

CHAPTER III.

Oh, but there was rejoicing in the Munk family when, after two or three days' watching, it became clear that the Cat was really gone! The little couple somewhat missed the Lady, who was an unoffensive person with a heart for squirrels, but an unspeakable weight was lifted from their shoulders in the absence of that sleek, whiskered, big-eyed, velvet-footed creature who took so warm an interest in their movements. The barns and sheds were now all too small for their ambitions; they found their way into the cellar, and were amazed at the riches stored there; they discovered bags of nuts in the attic; and all over the house there seemed an abundance of material to make the nest for that wonderful coming family. It was decided to place this in the corner of the sitting-room sofa, as being a warm and sheltered spot; and Chip and his wife brought together there the most beautiful heap you could desire of papers and rags and lace and flannel. Mr. Munk gnawed a hole through the sitting-room carpet and floor into the cellar to provide a speedy exit in case of surprises; and no bugs in any rugs were ever so cozy as this little family when at last the six baby Munks were curled up in the soft nest. It is true that what seemed likely at first to be a serious difference of opinion between Mr. and Mrs. Munk grew out of gnawing the hole through the carpet, Mrs. Chip claiming that they had no right to destroy other people's property.

"But, my dear Black-eyes," argued her husband, "your ideas are entirely overstrained. We are destroying nothing. Do we not know by experience that another carpet will soon come? Have we not seen how it is in the pine woods? New carpets come there every year, and all holes are covered when one season has gone by. Trust your husband's principles, and all will go well."

It was the same with the blankets, portions of which Chip removed to line the nest. Mrs. Munk was again strong on the rights of property-holders, but Chip proved to her conclusively that the corners of the blankets were never put to any use, and it was the corners only that he gnawed off. Still, these disagreements were merely specks in the blue of domestic happiness, for the little Munks were really—well, they really *were*, you know, something out of the ordinary in beauty and intelligence. Their eyes were as black as ripe apple-seeds, their little bare bodies were soon covered with glossy fur, and their tails, though somewhat skinny and ratlike at first, gave every promise of a future fluff like a pampas plume.

And the house was so warm and sheltered, and held such educational advantages! When

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the six babies grew strong and active, and had learned to climb the sofa-back, and the rocking-chair, and the soapstone stove, their mother decided to extend to them the cultivating influences of art. Every room in the house was hung with pictures, and the young Munks were guided to a different apartment each day, and bidden to examine with eye and nose and paw such masterpieces as hung upon the walls, to slide down the cords, to run around the frames, and in every possible way to learn the picture thoroughly. This was sometimes disastrous to the picture, it is true, but was a source of much pleasure and profit to the Munks, and, as Chip wisely said, the greatest good of the greatest number is always to be sought in these matters.

One day the six little Munks found on the parlor table a framed picture which they took to be a sketch of one of their famous ancestors about whom their father had often told them. Chip and his wife, on being notified, hurried to the parlor to behold the discovery, which proved indeed to be an undoubted family portrait. Sitting on the table, with as many of his children on his knee as he could conveniently hold, while the rest perched on the lamp-shade, Chip, with his voice broken by sobs, told of this ancestor, his great-great-uncle on the mother's side. "He was a brave, stout-hearted squirrel," said Chip; "one of those daring souls that appear now and then among us, and whom no peril daunts. His youth was rich with great exploits, but he set forth one day to see the world, and never more returned to his fond family. He must have died full of riches and honors, else why is his portrait enshrined here? But he died alone and far from kindred!" Here Chip fell a-weeping, and his furry countenance was soon so wet with tears that his wife offered her tail as a handkerchief, while the sympathetic little Munks sniffed into the lamp-shade.

It was an affecting tale indeed, but what a pity it was told in the Cat's absence! Had she been at home, she might have added several affecting details as to the ancestor's last moments, and could even have told where his bones were laid!

CHAPTER IV.

Thus "in books, and work, and healthful play" the winter months were passed, and one day the Munk family awoke to the knowledge that spring was coming. The snow had gone, there was a faint greenness on the hillsides, and the trees looked hazy with their tiny leaf-buds. Mr. Munk began to feel the house confining, and to sit on the well-curb and think over summer plans.

In his bedtime chats with the Munklets now, he talked of nothing but summer—of green leaves and ripe berries, of the song of birds, and the peace and safety of the deep woods. "My dear," said he one morning to Mrs. Munk, "we must go; the spring is in my blood."

"I cannot choose but follow where you lead," said his dutiful wife; "but wait a few days more until the ground is drier, for Ruffle has a slight cold, and Fluff's paw is not quite well."

That very afternoon, however, the stage rolled up to the door, and out stepped the Cat and the Lady, both in high spirits and delighted to get home again. The squirrels fled to the woodshed and took shelter on the beams while the Lady stepped from room to room, exclaiming at the heap of rags on the sitting-room sofa, screaming at the hole in the carpet, sighing over the condition of the pictures, and all but weeping over the blankets.

"The air is close here," said Mr. Munk. "Culture is all well enough, but the spring woods are better."

At this moment the Cat darted into the shed and fixed her baleful eyes on the young Munks, who shook in their furs.

"Yes, my love," said Mr. Munk, drawing his tail more into the shade, "education is the safeguard of liberty, but, after all, it is not to be compared with a whole skin. The Cat seems unusually active. We go early to-morrow."

The shed door was set wide open that night that the spring air might enter, and when the Cat stole across the threshold in the early morning she found a note in her saucer, sealed with a nutshell, and addressed with a squirrel's brush.

"Dear Puss," it ran, "we are leaving this morning. Call on us soon in the pines.

(Signed) "CHIP MUNK.

"P. P. C. cards of Mrs. Munk and the little Munks."

"It was a pleasant acquaintance," said Puss, grimly, as she read the note. "Would it had been a closer one!"

Ennui

By Grace Denio Litchfield

A wide, bare field, 'neath blinding skies,
Where no tree grows, no shadow lies,
Where no wind stirs, where no bee flies.

A roadway, even, blank, and white,
That swerves not left, that swerves not right,
That stretches, changeless, out of sight.

Footprints midway adown its dust;
Two lagging, leaden feet, that just
Trail on and on, because they must.

—*The Century.*

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Books and Authors

Books of the Week

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending February 12. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

NOVELS AND TALES

Mr. Henry James's *The Spoils of Poynton* was called "The Old Things" when the story was printed as a serial. We prefer the original title, for really these "old things"—namely, a collection of rare and choice objects of art—furnish the motive and center of action of the novel. In accordance with the English custom, a woman who, with infinite pains and skill, has filled her house with these *bibelots* and trophies of the collector's passion, is about to be called upon, as she is a widow, to abandon house, furniture, art-objects, and all, upon the marriage of her son, and, what is worse, to give up her precious possessions to a prospective daughter-in-law who is absolutely blind to their beauty and rarity, but who is stubbornly insistent upon her rights. The attempt of the mother to resist, her effort to break her son's engagement, and to supplant his fiancée by a young woman with true æsthetic taste, gives rise to a curious study of motive and character. Mr. James is here as delicately analytical, as deliberate in manner, as subtle in suggestion, as he has ever been, and there is a keen humorous sense perceptible throughout. (Houghton, Mifflin & Co., Boston.)

The Red Scaur, by P. Anderson Graham, is a quiet, well-written story of life in Northumberland a generation ago. There is a little dialect, but not enough to weary. The story itself is interesting, though far from sensational. The sketches of old-time agricultural conditions and farm life show close knowledge. The author's name is new to us; but he does not write like a novice. (Longmans, Green & Co., New York.)——*The Last Recruit of Clare's*, by S. R. Keightley, is a collection of short stories about an Irish soldier of fortune in France in the employ of Louis XIV. Two of the stories (those at the end) are decidedly in the Weyman vein, and are capitally done; the earlier stories are a little exaggerated in sentiment and language. (Harper & Brothers, New York.)——*A Bride from the Bush*, by E. W. Hornung, just added to the "Ivory Series" (Charles Scribner's Sons, New York), is not one of the best of the author's Australian stories.

Bound in Shallows, by Eva Wilder Brodhead, is a not inappropriate title for a rather shallow story. It hardly realizes the promise of the author's earlier efforts.

LITERATURE

Mr. George Meredith's *Essay on Comedy* is the substance of one or two lectures delivered years ago. It will come to American readers as a piece of fresh writing of a most original and interesting quality. Nothing better has been said on comedy by any English writer—nothing, that is, which is more penetrating or which brings out more definitely the special function and quality of comedy. It is a notable piece of criticism, and is written in Meredith's clearest style. It is a bit of real literature. (Charles Scribner's Sons, New York.)

The admirable Southern Writer Series, which is being prepared by Professor W. M. Baskervill, presents in its latest issue a biographical and critical study of *Sidney Lanier*, by one of the most competent students of literature in the South, a man of broad views, generous culture, and genuine insight. (Barbee & Smith, Nashville.)

Mr. Laurence Hutton, who has localized so successfully and in such a charming fashion the literary interest of London, Edinburgh, Jerusalem, and Venice, has now rendered the same service for American readers in his book on the *Literary Landmarks of Florence*. This beautiful city, so rich in literary and artistic associations of every sort, gains additional distinctness through Mr. Hutton's careful and familiar descriptions of houses, villas, and palaces which have sheltered eminent writers, or have been in some way connected with them. It is interesting to note how many American writers have touched Florence more or less intimately. The volume, like its predecessors, is well illustrated. (Harper & Brothers, New York.)

It is unfortunate that so thoroughgoing a piece of work as Frederic Ozanam's *Dante and Catholic Philosophy in the Thirteenth Century* should have been so inadequately represented in type, paper, and binding as the volume in which it appears from the press of the Catholic Library Association of this city. The book gives the substance of a series of lectures delivered at the Sorbonne between 1847 and 1858, when M. Ozanam held a professorship of literature. It is, it is hardly necessary to say, a reverential and intelligent interpretation of Dante from the Roman Catholic standpoint. It is a book, therefore, which Protestant readers of the great poet will do well to study.

The valuable Riverside Literature Series (Houghton, Mifflin & Co., Boston) has been enriched by Macaulay's *Essays on Milton, Addison, Johnson, and Goldsmith*. The editorial work is thoroughly competent, and The Outlook has already commented at length on this series. These volumes suggest a further point. In public library work the discovery has been made that the children are inclined to choose their books according to size, preferring a thin book to a thick book. Whether this knowledge was in the

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possession of the publishers of this series we do not know, but that they have certainly met the demand of the children in this respect is true. The type is clear and the book is attractive.

The Rev. Henry N. Ellacombe, the author of "In a Gloucestershire Garden," has now published the greatly amplified edition of a no less delightful and perhaps more instructive volume, *The Plant-Lore and Garden-Craft of Shakespeare.* (Edward Arnold, New York.) This capitally printed and bound book contains an alphabetical list of the flowers and plants mentioned in Shakespeare, together with abundant and beautiful illustration. It seems strange that most of the contemporaries of Shakespeare were silent on the subject of flowers. Even Sir Thomas Wyatt, who pretended to be a kind of professional writer about the country, tells us of shepherds and swains, woods and vales, but hardly ever about flowers—at all events as we like to hear about them. His stilted ways, and even Milton's, were utterly opposed to Shakespeare's freshness and reality of illusion. Only one of Shakespeare's contemporaries, Spenser, seemed to have the power of showing a genuine love of flowers. Our author, however, thinks that Spenser often did not fully know about them, but named them because it was the right thing for a poet so to do. Our author declares that Shakespeare never mentions a flower or plant unnecessarily; they come before us, when they do come, in the most natural way, as if the particular flower named was the only one that could be named on that occasion. We are glad to note, however, that his Shakespeare enthusiasm does not carry him so far away from Spenser as to omit mention of the long list of trees described in the first canto of the first book of the "Faerie Queene," and that Mr. Ellacombe admits that these trees were described "in the most interesting way."

HISTORY AND BIOGRAPHY

In the Land of Tolstoï is a decidedly noteworthy book. It records the experiences in Russia of Herr Jonas Stadling, written originally by him in Swedish, and here rearranged and translated by Mr. Will Reason. Herr Stadling worked with Tolstoï through the dreadful Russian famine. His book deals with the famine, with Russian industrial and agricultural conditions, with the picturesque aspects of Russian country life, with religious sects, and with Tolstoï's personality, habits, and theories. In each of these fields there is new and interesting information and comment. The reproduced photographs are illustrative in a high degree, and those of Tolstoï and his family are both new and quaint. (Thomas Whitaker, New York.)

The English Constitution, by Professor Jesse Macy, of Iowa College, is an admirable history of the development of the political system of Great Britain. Indeed, it is an admirable history of our own political system, for the author keeps continually in mind our own governmental problems, and is continually describing the English origins of American institutions or the English counterparts of our own recent constitutional developments. The scholarship of the volume is thorough, but it derives its chief value from the masterly skill with which the readers are kept from reading into the history of past ages the political conceptions of our own. For lucidity of treatment it seems to us the best volume on the constitutional history of England that can be put into the student's hands. (The Macmillan Company, New York.)

The Autobiography of Adin Ballou, 1803 to 1890, completed and edited by his son-in-law, Mr. William S. Heywood (The Vox Populi Press, Lowell, Mass.), will be of interest, not only to Mr. Ballou's friends, but to those who like to trace the change from the stern dogmatism of primitive New England theology to a more reasonable faith.

We reserve for longer notice the Rev. Dr. Franck Bright's *Maria Theresa* (The Macmillan Company, New York) and Mr. Stuart Henry's *Hours with Famous Parisians* (Way & Williams, Chicago).

POETRY

Hymns and Sonnets, by Eliza Scudder (Houghton, Mifflin & Co., Boston), is a reprint of a slender volume of verse which first appeared seventeen years ago, and which is now republished with the addition of two poems written since the appearance of the earlier work. The introductory note by Mr. Horace E. Scudder is a judicious and tender appreciation of a woman of rare personality and gifts, whose expression through verse was not voluminous, but was sincere, unaffected, and full of spiritual feeling and insight. This little volume deserves a place by itself. It needs that quiet reading which is to be had only in leisure and secluded hours, and to such an hour it will bring not only clearness of vision, but beauty of expression.

Dr. M. C. Hazard has compiled a collection of poems upon love, marriage, and home, which he calls *Marriage Chimes for True Lovers*. (Congregational Sunday-School and Publishing Society, Boston.) The little book is bound in white, and has a steel-engraved marriage-certificate printed on bond paper.

ART

The Dürer Exhibition at the Grolier Club, New York City, will draw special attention to the current number of that fine periodical "The Portfolio," which, like the other numbers, contains a single monograph. The last monograph is on *Albert Dürer's Paintings and Drawings*, by Mr. Lionel Cust; nor has any number of "The Portfolio" been more instructive than this one. It gives to even the casual observer such remarkable illustrations as must attract and fix his attention. He who ordinarily sees little to admire in Dürer's seemingly strained effects will then perhaps admit that only a thinker who painted or a painter who thought could have produced the

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"Lucas Baumgartner," the "Michael Wolgemuth," the "Crucifixion," or the "Death on Horseback." Here, as in viewing the originals, he who appreciates and he who does not appreciate Dürer will agree in finding his virile thought expressed in his drawings rather than in his paintings. Mr. Cust's text is sympathetic and illuminative. (The Macmillan Company, New York.)——We reserve for longer notice Professor J. M. Hoppin's *Greek Art on Greek Soil*. (Houghton, Mifflin & Co., Boston.)

RELIGIOUS AND THEOLOGICAL

The *Papers, Addresses, and Discussions of the Seventeenth Church Congress* (held in Norfolk, Va., last November) have been published by Mr. Thomas Whittaker, New York City. The volume will especially interest all Episcopalians, but its main value lies far outside the bounds of a single denomination. The book belongs by right to all Christianity. There are wise words here, among others, from the Bishops of Washington and of Southern Virginia, from the Rev. Drs. Rainsford, Huntington, Newton, Peters, Parks, Fulton, Mallory, and Tiffany, and from Messrs. Godkin, Pepper, Mabie, Bryan, and Packard.

Dr. George A. Gordon has already spoken with the authority of so much knowledge and clear thinking on the subject of immortality that his selection as the first lecturer in the new Ingersoll lectureship at Harvard University was almost a foregone conclusion, and the initial lecture could hardly strike a higher note or deal with a great theme in a more comprehensive and masterful fashion. Dr. Gordon's *Immortality and the New Theodicy* is a single lecture and makes a small book, but it is a discussion of uncommon breadth and thoroughness. It is one of the few statements of the argument for immortality from the standpoint of the entire spiritual life of the universe instead of from the standpoint of human life under historic conditions. The Outlook will comment upon it more fully at a later day. (Houghton, Mifflin & Co., Boston.)

EDUCATIONAL

Some excellent school text-books have just appeared. One is a small volume consisting of selections from Ritchie's "Fabulæ Faciles," Lhomond's "Urbis Romæ Viri Inlustres," and Gallius's "Noctes Atticæ," under the title of *Easy Latin for Sight Reading*. The volume is edited by Mr. B. L. D'Ooge, of the Michigan State Normal School. (Ginn & Co., Boston.) Mr. D'Ooge's helpful notes consist in the main of synonyms, antonyms, Latin paraphrases, and definitions. His little book will have a great influence, and for this reason: the reading in it is all easy, and it proceeds from the "Fabulæ Faciles," which can be mastered without much difficulty, to selections which are increasingly harder. We heartily sympathize with Mr. D'Ooge when he says that students can never really enter the field of Latin literature, nor read it widely and appreciatively, who cannot understand it as it is written without change of order and without formal translation. It is mournfully true that we translate far too much; we read the original far too little. Boys and girls should be taught to read and to understand as they read, without translation, from the very beginning.——Mr. Moses Grant Daniell has published through Messrs. Leach, Shewell & Sanborn, Boston, a *New Latin Composition*. The book consists of exercises for both oral and written translations, a grammatical review and index, a vocabulary, and the Latin composition element in the entrance examination papers of various colleges. The exercises in composition are based mainly upon Cæsar and Cicero. The book is an admirable one.——An English adaptation of Steuding's "Griechische und römische Mythologie" is found in the *Greek and Roman Mythology* by Professors Karl Pomeroy Harrington and Herbert Cushing Tolman. (Leach, Shewell & Sanborn, Boston.) Within small compass the volume furnishes a systematic exposition of the development of mythology and religion among the Greeks and Romans. We note that the proper names are spelled in the way in which they commonly occur in English. The work is a model of conciseness.

Professor Ralph S. Tarr, of Cornell University, has published through the Macmillan Company, New York, an admirable *Elementary Geology*—a book which furnishes a companion and adjunct to his "Elementary Physical Geography." Professor Tarr believes that the study of the land, as covered in the physical geography of the modern school, needs to be preceded by a knowledge of geology. Land-study is a part of geology, and hence, though the titles of the above-mentioned books are different, there would be no real break in the treatment if, after a study of air and ocean, geology is taken up, and this be followed by a study of physiography, or physiographic geology. More stress is laid in this book upon the dynamic aspect of geology than is commonly given, but there is a notable curtailment of the stratigraphic side of the subject.——Dr. Joseph S. Ames, of the Johns Hopkins University, has published through Messrs. Harper & Brothers a text-book designed for students who have had no previous training in physics, or at most only an elementary course. His *Theory of Physics* expresses in its name the central thought of the book, which is the theory of the experiments in terms of more fundamental ideas and principles. Dr. Ames's endeavor seems to be to reduce the general laws of nature to as small a number as possible. His statement of the experimental facts on which the science of physics is based is clear and concise. We find an especial prominence given to mechanics, presumably because on a thorough knowledge of this all theories of physics rest. The most interesting part of the book is the discussion of electricity and magnetism. Mention is made of the Röntgen rays.——*The Report of the State Superintendent of Common Schools of the State of Maine* for the school year ending June 1,

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1896 (Burleigh & Flynt, Augusta, Maine), has now been issued, and is an interesting volume. As the State Superintendent, Mr. W. W. Stetson, aptly says, until recently these reports were used for scrap-books or waste paper by those who had no official interest in the subjects discussed. At the present time, however, many lay readers peruse these studies with an interest and carefulness which mark a new era in this field of labor, while the student of school problems reads these documents as carefully as he formerly conned his text-books. There is, indeed, a revival of interest in the school of to-day in all its relations.

BOOKS FOR CHILDREN

A gayly covered book entitled *Our Little Book for Little Folks* is issued by the American Book Company. The reading lessons are arranged somewhat on the order of the old-style primer, with the exception that they are beautifully illustrated, and that many of the reading lessons are given in script. There are many colored illustrations in the book which have artistic merit.

In *In the Old Herrick House and Other Stories*, by Ellen Douglas Deland (Harper & Brothers, New York), Mrs. Deland has made her printed children very real. "In the Old Herrick House" is the story of a little brother and sister who have been separated by a mother's death, the little girl becoming the ward of two maiden aunts who have no sympathy with child-life nor with the times in which they live. In spite of this lack of sympathy, they learn to love this little child. As all children's stories should end, this ends happily. The father comes back from Europe and makes a home for the little brother and sister. "At the Cameron's" is also the story of two children without a mother, who, by natural sweetness and lovableness, create in those around them almost the degree of love of which death had deprived them. "The Little Red Book" is a story for school-girls. The three stories between the covers of this book show Mrs. Deland's keen sympathy with children—her sympathies for their little sins and weaknesses, as well as for the beautiful unconsciousness that makes childhood often seem the perfection of life.

MISCELLANEOUS

Many years ago Harper & Brothers issued a book which gave rise to a good deal of discussion, and at one time the book had a very large sale. It was entitled "The Ugly Girl Papers." The same house has just issued a book on somewhat the same plane entitled *Beauty and Hygiene*. Minute directions are given for the care of the complexion, the mouth, teeth, hair, eyes, nose, feet, voice, nails, and ears. A number of prescriptions are given, the ingredients of which are at least harmless.

Now that Sir George Trevelyan has retired from Parliament, there may be a compensatory gain to literature. Sir George is best known through his noble biography of Lord Macaulay, which a great man once pronounced to be one of the three best biographies in the English language. After reading it we hardly know which to admire the more, the man written about or the writer. In some respects Sir George has qualities which were not characteristic of his more famous uncle, the marked contrast being between the frequent restlessness of Macaulay and the quiet dignity of Trevelyan. It is to be hoped that we may have another such volume as the "Early Life of Charles James Fox." Everything that Sir George has done is distinguished, not only by remarkable industry and patience, but by equal suavity and sympathy.

The Expositor

The "Expositor," which is now beginning its fifth series in England, begins therewith an American edition, published by Dodd, Mead & Co., of New York. The American edition will be under the editorship of Dr. Charles Cuthbert Hall, and will include a special literary department in which the most important works in theology and sociology will be reviewed. The English editor remains Dr. W. Robertson Nicoll. We should hardly go as far as the publishers in their announcement, in saying of the "Expositor" that it is "the most scholarly of all theological magazines in the English language." It has, however, long held a high place in literature devoted exclusively to the exposition of Scripture. It would not be safe, however, to affirm that even in this respect it is the most scholarly of all such magazines, for this could not be done without passing a comparative judgment between the "Expositor" and the "Biblical World," which two periodicals cover very much the same ground. Without entering upon such a comparison, it must suffice to point out here the promise furnished by the contents of this number. Among the writers are Dr. G. A. Chadwick, Lord Bishop of Derry and Raphoe; Dr. Fairbairn, Principal of Mansfield College; Dr. Joseph Agar Beet, whose commentaries are familiar to Bible students; Professor Cheyne, the most brilliant and suggestive of English Biblical scholars; Dr. Matheson, one of the most spiritually suggestive of Scottish preachers; Dr. Ramsay, whose article in this issue is, however, too controversial to be of great value to the general reader. The review of new books is the special American feature of this edition, and includes contributions by Professor George B. Stevens, R. T. Ely, William Adams Brown, George B. Fisher, and Charles Cuthbert Hall. We welcome cordially this addition to the theological periodical literature of America, and we hope for it a wide circulation. It will be impossible that such works as the "Expositor" and the "Biblical World" should find their way into the libraries of the Christian ministers of this country and the pulpit teaching not be greatly enriched and quickened. Whatever tends to

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carry the thoughts of the ministers directly to the Bible is to be commended; whatever gives them in their study of the Bible the light of modern criticism is doubly to be commended.

Literary Notes

—It is said that Mr. Sidney Colvin's biography of Robert Louis Stevenson will probably not be ready for publication inside of eighteen months. The wealth of material which Mr. Colvin has at his command should make his work peculiarly interesting and valuable.

—A quarter of a century ago, Mr. Whymper published his first Alpine book. He has since published other books on mountain-climbing in other parts of the world, but in his last announced volume, "Zermatt and the Matterhorn," we note that he has returned to his first love.

—An erudite critic, M. Gaston Paris, has delighted his countrymen by declaring that many of Wagner's plots are not German. As is well known, Parsifal and Tristan are Celtic tales from the King Arthur cycle; but it appears now that Lohengrin is French, while Tannhäuser is an Italian legend of the fourteenth century.

—Readers of those excellent volumes "English Lands, Letters, and Kings," by Mr. Donald G. Mitchell, will be gratified by the announcement that the author is about publishing a companion work entitled "American Lands and Letters." Fortunately we have no kings. The new work will be fully illustrated, and will have some hitherto unpublished portraits.

—Mr. W. T. Stead, editor of the English "Review of Reviews," recently sent out an appeal to assist him in making a collection of hymns which have been helpful in taking men and women 'near to the mood of the hero and the saint," and keeping them "at that higher pitch." To which Mr. Grant Allen, author of the "Woman Who Did," replied as follows:

> I do not remember that any hymn, or, for the matter of that, any text of Scripture, maxim, or line of poetry, was ever of the least use to me. There are poems which I love, such as Shelley's "Skylark;" but I cannot honestly say they ever "helped" me. I never needed help, other than physical or monetary. My own philosophy has always amply sufficed me.

The quality of Mr. Grant Allen's recent literary work strikingly confirms his statement.

—On the authority of the author of "John Gabriel Borkman," the Scandinavian Press Bureau states that the play is not aimed at that other eminent Norwegian writer, Björnstjerne Björnson. To this the New York "Tribune" aptly replies that, presumably,

> Björnsen may be expected in the field with some sort of proof that the play is an attack upon him, whether it is meant to be or not. And in the meantime the melancholy Ibsen is empurpling the air with denunciations of Mr. Sherard, who published an interview with him. Ibsen denies the interview, and says he never saw Mr. Sherard. Which may be true. The interview, as a matter of fact, sounds passing natural and convincing, and we await with interest the explanation which the author is said to be preparing.

As to "John Gabriel Borkman," it is said that it contains allusions to Björnson's life, and that the allusions are frequent and unflattering enough to have justified the savage reply of Björnson. Nor does the marriage of Ibsen's son to Björnson's daughter seem to make much difference. Speaking of family connections, it may be remembered that, upon a certain historic occasion, Mr. Whistler remarked that the relation of brother-in-law was not one that necessarily called for sentiment.

Books Received

For week ending February 12

AMERICAN BOOK CO., NEW YORK

Crosby, W. E. Our Little Book for Little Folks. 30 cts.

EDWARD ARNOLD, NEW YORK

Ellacombe, Henry N. The Plant-Lore and Garden-Craft of Shakespeare.

BARBEE & SMITH, NASHVILLE

Baskervill, William M. Sidney Lanier. 10 cts.

THE CATHOLIC LIBRARY ASSOCIATION, NEW YORK

Ozanam, Frédéric. Dante and Catholic Philosophy. $1.50.

THE CHRISTIAN LITERATURE CO., NEW YORK

Buckley, James M. A History of Methodism in the United States. Vol. I. $2.50.

THE ROBERT CLARKE CO., CINCINNATI

Goss, Charles F. The Optimist. $1.25.

CONGREGATIONAL SUNDAY-SCHOOL & PUBLISHING SOCIETY, BOSTON

Hazard, M. C. Marriage Chimes for True Lovers. (Poems.) 75 cts.

GINN & CO., BOSTON

Easy Latin for Sight Reading, Edited by B. L. D'Ooge.

HARPER & BROS., NEW YORK

Ames, Joseph S. Theory of Physics. $1.60.
Hutton, Laurence. Literary Landmarks of Florence. $1.
Keightley, S. R. The Last Recruit of Clare's. $1.50.
Brodhead, Eva Wilder. Bound in Shallows. $1.25.
Beauty and Hygiene. 75 cts.
Deland, Ellen D. In the Old Herrick House, and Other Stories. $1.50.
Matthews, Edith V. B. Six Cups of Chocolate. 25 cts.
Howells, W. D. A Previous Engagement. 50 cts.

HOUGHTON, MIFFLIN & CO., BOSTON

James, Henry. The Spoils of Poynton. $1.50.
Gordon, George A. Immortality and the New Theodicy. $1.
Scudder, Eliza. Hymns and Sonnets. $1.
Hoppin, James M. Greek Art on Greek Soil. $2.
Macaulay, Thomas B. Johnson and Goldsmith. Edited by W. P. Trent. 25 cts.
Macaulay, T. B. Essay on Milton. Edited by W. P. Trent. 25 cts.
Macaulay, T. B. Life and Writings of Addison. Edited by W. P. Trent. 25 cts.

LEACH, SHEWELL & SANBORN, NEW YORK

Harrington, Karl P., and H. C. Tolman. Greek and Roman Mythology. $1.
Daniell, Moses G. New Latin Composition. $1.

LONGMANS, GREEN & CO., NEW YORK

Graham, P. Anderson. The Red Scaur. $1.25.
Thompson, Norcliffe G., and F. Laura Cannan. Hand-in-Hand Figure-Skating. $1.50.

THE MACMILLAN CO., NEW YORK

Macy, Jesse. The English Constitution. $2.
Bright, Rev. J. Franck, D.D. Maria Theresa. 75 cts.
Tarr, Ralph S. Elementary Geology. $1.40.

CHARLES SCRIBNER'S SONS, NEW YORK

Meredith, George. An Essay on Comedy and the Uses of the Comic Spirit. $1.25.
Hornung, E. W. A Bride from the Bush. 75 cts.
Kipling, Rudyard. Soldiers Three, and Military Tales. Part I. $2.

THOMPSON & HILL, LOWELL

Autobiography of Adin Ballou (1803-1890). Edited by William S. Heywood.

WAY & WILLIAMS, CHICAGO

Henry, Stuart. Hours with Famous Parisians. $1.25.

THOMAS WHITTAKER, NEW YORK

Stadling, Jonas, and Will Reason. In the Land of Tolstoi. $2.

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The Religious World

Christian Work in Mexico

The Second General Assembly of Evangelical Workers in Mexico was held in Mexico City, January 27–31. The programme in our hands suggests much concerning the progress which has been made by the Protestant workers in that country. A friend in writing concerning it says that there was the utmost harmony in all the meetings, and in the decision of nearly if not quite all the questions. The Assembly is a practical illustration of Christian union, many denominations having co-operated in it. As an indication of the kind of work that was done, we make a few selections from the programme. One address was on "The Education of Ministers in Theological Seminaries;" another on "What Value in the Evangelization of the People are Day Schools for Boys and Girls?" another on "Denominational Comity;" another on "The Character and Relative Value of the Different Versions of the Scriptures that Circulate in Mexico." Two or three addresses were delivered on medical work, while much attention was given to the problem of self-support. It will be seen from this programme that the missionaries in that country are not engaged in firing blank cartridges into the air, but that they are manfully facing the needs and difficulties of the fields in which they are working. Among those who took prominent part and whose names would be recognized are the Revs. W. D. Powell, D.D., James D. Eaton, John W. Butler, and H. B. Pratt. The Protestant Church is getting a strong hold in Mexico. The emphasis which it puts upon an ethical type of Christianity commends it to thoughtful and earnest people. The bane of that Republic, and of almost all the Central and South American nations, has been a ceremonial rather than an ethical religion. That fact accounts for the wide separation between the Church and the more intelligent classes. The Protestant missionaries, by putting emphasis upon practical righteousness, have taken a course which commends itself to those who believe that religion is more than a form.

The Baptist Missionary Crisis

When we are told that the joint indebtedness of the Baptist Missionary Boards is not less than $486,000, we are not surprised that the leaders in that work felt that a crisis had been reached. They could not go on without having some assurance that a way would be provided out of their difficulties. In order that the question, What can be done? might be considered, a conference was held on February 11 at the residence of Mr. John D. Rockefeller in New York. The whole subject was plainly presented by the officials of the Boards. It was then stated that of the $486,000 Mr. Rockefeller alone would contribute the sum of $250,000, provided that other friends of the work would subscribe $236,000 before July 1, 1897. In other words, Mr. Rockefeller proposes to pay considerably more than half the debt. In view of this offer, the meeting closed with the adoption of resolutions commending the work of the societies, referring to their enormous debts, and appealing to the denomination for special offerings for their liquidation. A committee of nine was appointed to devise means for raising the amount needed to secure Mr. Rockefeller's offer. So large a gift from a single source is perhaps unparalleled in the history of American missions.

Theology in Brooklyn

In the old days it used to be said that nearly every New England town was much like a theological seminary. The profoundest questions concerning God and man, time and eternity, were discussed in the humblest homes, and every farmer deacon felt himself competent to pass judgment on the orthodoxy of the most eminent preachers. Those old days in New England have passed, but Brooklyn is likely before long to enjoy the same reputation. For instance, we have before us the issue of one of the daily papers of that city of February 15, which contains as much theology as is often found in a week at a theological seminary. Long sermons are published in full, and the subjects are presumptively those about which the people are thinking. Three columns of fine print are occupied with a study of the Book of Ecclesiastes. Considerably more space is devoted to a sermon by Dr. Behrends, whose subject is "Two Forms of Criticism." In the course of the sermon he gives a list of about thirty-five books on Biblical Criticism which he commends to his people as worthy of reading. That sermon is followed by one by Dr. McConnell, rector of Holy Trinity, whose subject is "The Forgiveness of Sin." The same paper also contains a strong and vigorous sermon by the Rev. J. C. Ager, pastor of the Swedenborgian church, on "The Vital Principle of Belief in the Bible." It would be interesting to know how many readers those sermons have. The editors of the daily papers have a keen scent for what the people desire, and it is not probable that such discourses would be published in full unless there was reason to believe that they would be read. This we take to be an encouraging sign. Many Christian people are anxious concerning the outcome of all this discussion, forgetting that the discussion itself is a sign of life, and a wonderful tribute to the vitality of the Bible and the truths which it contains. Dr. Behrends's sermon presents in a manly and broad way the conservative view concerning the criticism of the Old Testament, but his closing passage is worthy of being

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quoted, not only for what it contains, but for the spirit which pervades it. He says: "A dispassionate survey of the literature on both sides must lead to the conclusion that nearly the entire territory of modern Biblical criticism is debatable ground, calling for the cultivation of the virtues of modesty and tolerance. Meanwhile Jesus Christ is in the tossing ship, asleep as it may seem, but with head pillowed upon the Scriptures which we know as the Old Testament." The only other sermon from which we will quote is that of Mr. Ager, who argues that there is no truth or fact or claim that so pervades and characterizes the Scripture as that God speaks through it. He says: "No one can fail to see that the Divine Word can be the restored vision of spiritual truth to us only so far as it is seen and felt to be an outcome of the Divine Mind and not an outcome of human mind, however wise or pure or far-seeing." The sermon is an earnest plea in behalf of the claim that whatever teaching helps us to find in the Bible such truth as we see to be and feel to be divine, gives to the Bible, or the divine spirit of truth that is in it and from it, the power to become to us the means of spiritual deliverance and salvation. Just now the pulpits of Brooklyn are treating great themes. The spectacle is edifying. It shows that the preachers of at least one city realize that what the people really wish and need is light on the profoundest problems of our mortal life.

President Jordan on Revivals

Many churches on the Pacific coast seem to be unduly excited over remarks which are reported to have been made by President Jordan, of Leland Stanford University, in view of certain abuses in revival meetings. As is usual, the report greatly exaggerated the fact, and he was made to say what he denies having said. However, he did criticise much that is unseemly in revival meetings. For this he has been called to account by some and defended by others. We have referred to the matter, not because it is of very great importance in itself, but because it is an illustration of how foolishly sensitive certain denominational leaders are. For instance, we have read a reply to President Jordan by a Methodist minister of Oakland, published in full in the San Francisco "Call" of February 5. To our mind, such a reply would do far more harm than anything which might have been said by the perhaps not too careful President. Our good friends in the ministry ought to be careful when they criticise others lest they show a spirit unworthy of the cause which they are so ready to champion. We do not defend President Jordan or condemn him, for we have seen no authorized report of his remarks; but we have seen some of the replies which they have elicited, and are sure that, whatever his statements, they could not have been more ill-considered than many of the answers to him have been.

A Theological University

There have been many rumors concerning the future of Union Theological Seminary in New York. The resignation of President Hastings and the acceptance of the position by Dr. Charles Cuthbert Hall have renewed the interest in the future mission of that institution. The daily papers have contained many statements as to what that future would probably be. It is suggested that it will become in a real sense a great Theological University, undenominational, and yet ministering to many denominations; that buildings may be secured in the immediate vicinity of the Seminary in which the special theological theories of the various denominations may be taught, while all may be combined in one general institution, using as far as possible the common equipment. At the time of our writing no authoritative statement has been made either by Dr. Hall or by the Trustees. We refer to the matter simply because it is so fully before the public. If any such ideal is ever realized, we think it is safe to say that it is far in the future. It is very attractive, but there are many difficulties which it has to face. It would require not only a much greater endowment than the institution yet possesses, but rare wisdom in administration. A Theological University would be a great step toward the union of American Christians; but to our mind it is doubtful whether the suggestions of the daily press are altogether practicable. We raise the question whether independence in its management, and a spirit of large catholicity, with now and then a choice of professors from various denominations, would not be the best way to accomplish the object which evidently some friends of the Seminary have in mind.

An Experiment in Applied Christianity

Probably few churches in the country are more conservative in their methods of work than the United Church in New Haven, of which the Rev. T. T. Munger, D.D., is pastor. Some three years ago, however, there was inaugurated in that church a movement which has been a decided success, and has helped materially to solve the problem of the evening service, and at the same time has exerted a beneficent influence on the city. A Men's Club was organized as a foundation for the movement, and it was decided to have a course of lectures on what is called Applied Christianity. The experiment, if it can longer be called an experiment, has now been continued through three years, and the success has been gratifying. What is attempted will perhaps be better indicated by selections from the list of speakers and subjects. Dr. Munger has spoken on "The Supreme Law of Society;" Professor Briggs on "The Wisdom of Jesus;" Charles Dudley Warner on "Early Egyptian Civilization;" Dr. Henry van Dyke on "Tennyson as a Religious Teacher;" President Tucker on "What

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Makes a Great Man;" Mrs. Ballington Booth on "Released Prisoners;" Dr. A. H. Bradford on "Oliver Cromwell;" Dr. George A. Gordon on "Principles of the Puritan Faith." Among the other lecturers are Professor Winchester, Professor George P. Fisher, Drs. Alexander Mackenzie and E. E. Hale. Such a list of subjects ably presented cannot fail to have a wide and beneficent influence. The movement is an attempt to apply the principles of Christianity as they are preached in the morning to the varied and practical interests of life. The services are under the direction of the Men's Club, which works in harmony with the pastor, and there could be a similar course in almost any town where three or four hundred dollars could be raised. If such an experiment could become a success in so conservative a city as New Haven, it surely ought not to fail in any other city.

Mission Study at Andover Seminary

The newly issued catalogue of Andover Theological Seminary for 1896–97 indicates a new departure in that it offers for the first time two courses on the "History of Christian Missions;" namely, "Missions from the Apostolic Age to the Protestant Reformation" and "Missions Since the Reformation." In regard to these courses two facts are noteworthy. In the first place, they are not to consist of missionary sermons—partly descriptive and partly hortatory—but have been put upon the regular curriculum and are to have given them the same scholarly work as other elective courses. They have been assigned to a regular member of the Faculty, Dr. Charles C. Torrey, who is eminently qualified for his task by the work he has already done in history and research. The first of these courses, "Missions from the Apostolic Age to the Protestant Reformation," is now being given. Its aim, as stated by Dr. Torrey, is "to show what has been done, how it has been done, and why the measures taken were necessary and inevitable." Special attention will be paid to the broader aspects of missionary work—its connection with changing political and social conditions—and to the inspiring theme of missionary biography. The second noteworthy feature in regard to these courses is their close connection with the student feeling. They were originally asked for by the students. The course now in progress is being attended by fully four-fifths of the student body. They are supplemented at intervals by special missionary meetings under conduct of "The Society of Inquiry," the students' missionary society, at which papers are read by members, representing their own investigations. In arranging for these meetings the Society has asked for and has cordially received the co-operation of Dr. Torrey, who helps to select subjects for the addresses and to mark out the ground that can most wisely be covered. How to arouse a vital interest in missions in those who are about to become leaders in the churches has long been a problem with many who have on their hearts the salvation of the world. Andover Seminary seems to have taken a long step toward solving this problem by putting the study of missions on a basis at the same time earnest and scholarly.

Dr. Gladden at Iowa College

One of the most vitally aggressive of American Christian colleges is Iowa, at Grinnell, Iowa, of which the Rev. George A. Gates, D.D., is President. Among the courses of lectures at that institution is one provided annually by a gift from Mrs. E. D. Rand, which is devoted to the "Department of Applied Christianity." The first lectures in this course were delivered by the late Dr. Coyle, of North Adams, and are published in the now well-known book entitled "The Spirit in Literature and Life." A second course was delivered by Mr. Robert A. Woods, of Andover House, Boston. The course for the current year is to be delivered by Dr. Washington Gladden, of Columbus, Ohio, whose subjects will be as follows: "The Factory," "The Labor Union," "The Corporation," "The Railway," "The City," "The Church." The lectures on this foundation are always devoted to sociological studies. No one is better equipped for such work than Dr. Gladden. When, in the course of time, his lectures shall be published, they will be looked for with much interest, for the subjects are intensely practical, and on lines along which many are thinking.

Survivors of the Disruption

As is well known by our readers, the Free Presbyterian Church of Scotland, which, we believe, is the largest of Presbyterian bodies in that country, as it is surely the most influential, had its genesis in a contest concerning the relation of Church and State. The Disruption occurred in 1843. Among the great names in the Free Church of the past are Drs. Chalmers, Guthrie, and Hanna, and among those who are living today may be mentioned Andrew Whyte, Marcus Dods, and Professors Bruce and George Adam Smith. A recent writer says that there are now living only seventeen of those who in 1843 separated from the Establishment. Three of these are known throughout the world, namely, Dr. David Brown, Principal of the Free Church College, Aberdeen, Dr. Garden Blaikie, one of the professors in New College, Edinburgh, and Dr. Moody Stuart, who is well known as an author. Others are living who are well known in Scotland but not outside. The story of the Disruption is one of the most thrilling in ecclesiastical history. The loyalty to conscience and the willingness to sacrifice displayed by those who came out from the Establishment stamped them not only as men of deep convictions but also of positive heroism. They bore noble testimony to the truth as they understood it, and subsequent history has proved that their movement was inspired by Divine Providence.

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Correspondence

"The New American Saint"

I.

To the Editors of The Outlook:

A series of questions has been suggested to me by your editorial, in the issue for February 13, on the unveiling of a portrait of Charles I. in an Episcopal church of Philadelphia.

Is it likely that this honor was given to the King merely because he was the enemy of religious liberty? Is it not likely that a company of serious-minded people have unveiled this portrait of the Stuart because, *to them*, the man and the portrait are the expressions of a truth of religious value, and therefore of practical helpfulness? In invoking the American spirit in your protest against "the ridiculous pageant," have you not invoked the very spirit which is, first of all, respectful of the principle that people have a right (a sacred right among the *friends* of religious liberty) to be foolishly religious, or even religiously foolish, if they like? Granted that the ceremony was a mistake, are such mistakes ever corrected and really modified by the spirit in which your editorial is written? Is it likely that the High Churchmen who are doing so much in Philadelphia and elsewhere for the religious bettering of the outcast and the poor are marked altogether by "the absence of a deep sense of what religion is"? Are the "liberal" Churches doing as much as the Romanists and the Ritualists for the neglected and the unfortunate? Chiefly, however, is it not evident that this portrait was unveiled, not because it does *not* represent religion, but because (to this particular Church) it *does;* and that, if it does represent to them a truth or thought of moral significance or of spiritual value, it was rightly and appropriately honored? In speaking of the occasion as "one of those events which bring mirth to the thoughtless and grief to the judicious," and passing, in the next sentence, to the statement that the event was "so fundamentally humorous," has not The Outlook—for once—ranked itself among the "thoughtless"?

AN AMERICAN.

[The Outlook did not question the sincerity of those who assisted in the unveiling of the portrait of Charles I.; it protested against holding such a man up as a model. A saint is made of very different stuff. It protested also against the unreality of the ceremony. The mistakes of those who mean well are often as disastrous as the crimes of the evil-minded.—THE EDITORS.]

II.

To the Editors of The Outlook:

Allow me to express my approval in the strongest terms of your note headed "The New American Saint," on p. 487 of your issue of February 13. As a lifelong member of the "Protestant Episcopal Church of the United States of America," I have watched with painful interest the drift of a large section of that Church in the direction of a weak-minded imitation of the ritual of the Church of Rome, which is gradually carrying those concerned away in form (and, by a necessary consequence, in doctrine) from the intelligent and pure practices and teachings of our Protestant forefathers, into the non-intelligent and superstitious precepts and practices of the Dark Ages.

When, however, to this is added such a performance as took place at Philadelphia in connection with the consecration of a picture of Charles the First of England, joined in and approved as it was by men so prominent in the Protestant Episcopal Church, I feel that the time is not distant when a new Reformation in that Church will be necessary to bring it into a position in which it can retain the respect of intelligent men who believe in civil and religious liberty and require light rather than darkness as a foundation for their faith.

HENRY MORTON, Ph.D.
President Stevens Institute of Technology.

Home Missionaries and Eastern Pulpits

To the Editors of The Outlook:

During the coming summer many Eastern pastors will avail themselves of the cheap rates offered by the railroads to attend the Christian Endeavor Convention and visit California. Might not a little thoughtfulness now open the door for some of our Western home missionary pastors and pastors of small, self-supporting churches to make the longed-for trip to the East?

Would not The Outlook serve as a Bureau for Eastern churches without their pastors for the summer months, and reveal to them the names of properly recommended Western ministers who would rejoice to serve as supplies for one or more Sabbaths, and thus make financially possible the visit to old friends and scenes?

It may be suggested that church committees do not exist for altruistic purposes, but seek the most "drawing" men possible for even their summer supply, and that scant congregations would greet the average home missionary. If that is true, the discipline might be of service to such churches. Such thoughts, however, arise from a misconception that contact would dissipate.

Many of our home missionaries are such from no lack of ability, but because, having taken up the cross, "the love of Christ constraineth" them, and they cannot lay it down.

Would not a closer fellowship between the larger churches of the East and their brothers bearing different burdens in small Western fields

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have an enlarging effect upon the hearts and sympathies of each?

A PASTOR'S WIFE.

[It would be impossible for The Outlook to undertake the work which our correspondent suggests, but we think it might wisely be put into effect by the Home Missionary Boards of the various denominations. Just now any plan that will help to bring about a more intimate and sympathetic acquaintance between the East and the West deserves a trial.—THE EDITORS.]

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space.*

I ask your opinion on a few questions. 1. What is the source of consciousness? 2. According to its source, what is consciousness? Is it a unit? 3. Is there a consciousness of a vacant consciousness? 4. Can we feel and be conscious at the same time? or is this the same experience? 5. Is this the intuition of feeling? or is it the conception of ideas and sensations? or does this lead to the theory of *association?* 6. Is there consciousness outside of the states of feeling? If so, whence the source of feeling in view of consciousness? Does this lead to a transition from the feeling to the consciousness? If so, how is it that the same mind in intellectual investigations is at once the *object* and *subject?* 7. If consciousness is the result of experience, how does this begin? Is it with an emotion or with a judgment? P. A. Y.

1. Consciousness is the ego's (or "soul's") knowledge of whatever object, including itself in its various states of consciousness, and is in the first place awakened by the external world, of which the body is a part. 2. Consciousness is unitary; its states are many. 3. This is a contradiction in terms. 4. Feeling is a state of consciousness, the primary and all-comprehending state. 5. It may rise either from another feeling, or from a sensation, or a conception, either directly or through the association of ideas. Any state of consciousness, being a state of the entire self, involves both feeling, thought, and will in varying proportions, but we give it the name of the predominating element. 6. Consciousness is inseparable from feeling, though it may be consciousness of something other than feeling. 7. The primary fact given in consciousness is a feeling. What we affirm about this feeling, or about anything else, is a judgment. If the above is not satisfactory, it may be because we do not divine your aim.

1. Dr. Gladden says, in his work "Being a Christian," p. 93, "There are those who speak of an inner light—a feeling of assurance which is so strong that they rest their faith upon it. This is what Paul means, I suppose, by the testimony of the Spirit, and those who have received it should be thankful for it." What does he mean? How can faith rest on a feeling? Is *feeling saved* an element of evidence in the Christian life? How does scientific theology view Paul's doctrine of the Spirit? I feel this the most difficult matter in my public teaching. If a man says, as I often find, "I feel the Spirit testifying to my sonship," while his conduct is unsatisfactory, how is he to be dealt with? I should be most thankful for any hints as to the function of feeling in religion, and how to guard it from abuse. 2. Is it correct to teach that the soul is the character?

CLERICUS.

1. Feeling is a state of consciousness. So is faith. Our states of consciousness react on, modify, and determine each other variously. See some book, say Professor W. James's, on the elements of psychology. "Feeling saved" can be evidence only to the person feeling, and to him it is evidence only in part. But his Christian calling is to evidence salvation to others also. Only by conduct can he do this. Not to do it is to show himself no Christian. Paul's doctrine of the inward witness is all right, but it is only for him who takes care, with Paul, to avoid mistaking something else for it. See Acts xxiv., 16; 1 Corinthians ix., 27; Philippians iii., 13, 14. Judgment according to works is as vital a part of the New Testament teaching as salvation through faith, but it should be oftener and more strongly insisted on, as a corrective to emotionalism. 2. No; character is the mold or stamp given to the soul by education and culture, choice and habit.

1. Dr. Torrey says he reads in the Bible that the Levites were commanded to sanctify the Temple, and it took them months to do it. Where do we find it? 2. Is there a school that teaches theology by correspondence and gives a diploma? If so, give the address. 3. In your theory of evolution do you assert that Adam and Eve generated from a lower class of animals? 4. Was the forbidden fruit in reality a fruit? If so, what was it? 5. Did Judas commune? It appears from Luke's account that he did. 6. Are all Congregational preachers evolutionists? 7. How many volumes in the Cambridge Bible? What can it be had for? Do you regard it as helpful to a minister? 8. What and where can I get, and at what price, the plainest work on Psychology? 9. How are souls propagated? 10. Is the New Testament printed in one line of English and one line of Greek or interlined in the Greek with the English letters, so that one who has no knowledge of Greek can read it? If so, where can I get it? J. I. G.

1. The nearest we can come to it is two weeks; 2 Chronicles xxix., 17. 2. None whose diploma is worth having. 3. No. 4. We don't know. 5. Probably not. He "received the sop and went out" before the institution of the Supper at the end of the meal. 6. We think not. 7. Twenty on the Old Testament, nineteen on the New. Average about 80 cents. Yes. 8. Compayre's Psychology can be procured of any firm dealing in school-books. We think it costs not over $1. 9. We don't know. 10. No.

Please inform me how you reconcile the different accounts of the Resurrection and Ascension of Jesus—that is, of course, if you accept the different accounts and can reconcile them? In the Gospel according to St. Matthew, the Ascension is recorded to have taken place in Galilee; in St. Luke at Jerusalem; and it is not recorded at all in St. Mark, supposing with the best authorities that the Gospel narrative ends with verse 8, the remaining verses being added later. I mention only the synoptics, they being the most trustworthy. F. L. M.

When several participants in an event like the battle of Waterloo or of Gettysburg write accounts of it, their statements disagree in one or more

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points. This is so notorious that we do not wonder at it in regard to the Resurrection of Jesus. General agreement as to the fact ought to suffice, despite disagreement in particulars. We must refer you to the various authors who have written the Life of Christ for theories which harmonize the different accounts—theories good enough for one who feels the need of them. As to the Ascension, there is only Luke's account of it in the Third Gospel and the Acts. Matthew does not relate or even imply it.

In your article on Evolution in The Outlook for January 16, you say that, while fighting is right for a bulldog, and vanity for a peacock, etc., these things are wrong in a human being, who has developed by a process of evolution from the inferior creations. At least it seems fair to so state your position, as you seem to believe in the doctrine of evolution, if you do not directly say so. Now, the impression made upon the writer by your article is that when the creature has become, by the process of evolution, a man, he has by that process become subject to all the infirmities of the bulldog, the peacock, the tiger, etc. That is to say, we know that man is subject to *all* these infirmities, and each of them is the special characteristic of *one* of the animals named, though, as you very well say, in the animal the characteristic is not a sin, while in man it is or may be. Can the doctrine of evolution be said fairly to explain these phenomena which you describe in the constitution of man's nature? R.

Every man does not inherit every animal quality. One man is too combative, another too vain, another too proud, another too acquisitive. Rarely, if ever, is any man found who excels in all the vices, any more than any man who excels in all the virtues. On the whole, the idea that sin is a remnant of an animal inheritance is quite as intelligible an explanation of the phenomena of sin as the explanation that it is an inheritance from a fallen ancestry of a remote past.

Will you please explain what you mean by a "Personal God" in the article in The Outlook for January 2, on the "Theology of an Evolutionist"? In what sense personal? How can we conceive of God as person? S. E. L.

What constitutes personality is one of the most difficult problems in philosophy. By belief in a personal God we should say that Christians do not mean an embodied and localized deity dwelling in some central part of the universe and ruling it therefrom like a king through messengers. What they do mean is that which Herbert Spencer calls the Infinite and Eternal Energy, and which composes what we call conscious life; the Energy which lies back of all phenomena and is manifested in and through all phenomena, is a spiritual Energy—an Energy that thinks, feels, and wills. In other words, belief in the personality of God is belief in Christ's declaration, God is spirit.

May I make a comment on the note of "J. R. T." in issue of January 16, supplementing your reply of December 26 to "J. W. M." and "R. F. H."? He says that Vaughan "gives an alternative meaning to the latter part of Philippians iv., 5 (the Lord is at hand, ὁ κύριος ἐγγύς), which no other commentator gives, but which is probably the true meaning, viz., 'The Lord is near' (in place)." Now, Lightfoot himself, against whom "J. R. T." seeks to make the point, says: "On the other hand, a different interpretation is suggested by such passages as Ps. cxix., 151" (and other passages), meaning, of course, "near" *in place*. But he adds: "This is neither so natural nor so appropriate here." One agrees with Lightfoot when one remembers Paul's general views as to the second coming. Years ago the meaning "near (in place)" was given to this passage in Bloomfield's Greek Testament, long before the later commentaries were written. Contradicting "J. R. T." by anticipation, he says: "*Most recent expositors* take the meaning to be, 'The Lord (*i. e.*, God) is at hand for help;' and therefore there is no cause for over-anxiety; comparing Ps. xxxiv., 18. This, however, is a little harsh." He then goes on to suggest its reference to Christ's coming at death. "J. R. T." seems to be wrong in saying that "no other commentator gives" this meaning of "near (in place)," and wrong in his acceptance of that meaning in this passage. I agree with you as to Paul's use of the word "eternal." W. G. H.

"The Sin of Omission" is one of Margaret E. Sangster's poems. I have it in a scrap-book, and will copy it if desired. The second verse begins with, "The stone you might have lifted;" the third, "These little acts of kindness;" the fourth, "For life is all too short, dear." E. W. HYDE.

Newton Highlands, Mass.

About People

—An English provincial paper recently printed a sketch of Mr. Chauncey D'Epew, of New York City, and laid especial emphasis on the fact that his Gallic wit was in keeping with his Gallic name.

—Mrs. Eliza Greatorex, who died in Paris lately, was one of the best known among our women artists. At first she devoted herself to landscape-painting, but of late years she gave her entire attention to pen-and-ink work and etching. Her daughters, the Misses Eleanor and Kate Greatorex, are favorably known, both here and abroad, for their skill as water-colorists.

—In a recent "Independent" the Rev. Dr. J. E. Rankin cites the following from Longfellow's journal: "As I was standing at my front door this morning," says the poet, "a lady in black came up and asked: 'Is this the house where Longfellow was born?' 'No; he was not born here.' 'Did he die here?' 'Not yet.' 'Are you Longfellow?' 'I am.' 'I thought you died two years ago.'"

—The new Senator from Utah, Mr. J. L. Rawlins, is a Gentile. He was born in Utah, and lived upon his father's farm until he was eighteen years old. He completed a classical course at the University of Indiana, but returned to Utah before graduation. He is a lawyer, and was elected Delegate to Congress from the Territory of Utah in 1892 on the Democratic ticket, defeating Mr. Cannon, who has now become United States Senator.

—It is likely that on March 4 there will be more new faces in the United States Senate than were ever before seen in that body. With the present Congress, Messrs. Blackburn, Blanchard, Brice, Brown, Call, Cameron, Dubois, Gibson,

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Gordon, Hill, Irby, Palmer, Peffer, Pugh, Squire, Vilas, and Voorhees are retired by the expiration of their terms, and new men have been chosen as successors to fifteen of the above. In Kentucky the vacancy is not yet filled, and Florida will not choose a successor to Senator Call before April. Of the Senators now retiring two only are Republicans.

—The Waterbury "American" tells this new story about Mr. Lyman J. Gage: In 1893 a customer of Mr. Gage's bank asked for a loan of $200,000. Mr. Gage asked him for what he wanted the money. The customer replied that certain street railway stocks were greatly depressed and could be bought cheap, with a chance for a big profit. In answer Mr. Gage said, substantially: "All the money that this bank has is needed for customers who need the money. I will advance to any solvent customer all that he requires to tide him over this crisis. I will not loan to any customer money to be used in speculation, however sure the profit."

—It will be a relief to his many admirers to know that Count Lyof Tolstoï was not the Tolstoï who has incurred the wrath of the ecclesiastical authorities of Russia. The offender was Nicholas Tolstoï, a priest and a distant cousin of Count Lyof's. The Holy Synod at St. Petersburg has decided to excommunicate the priest, and excommunication in the Muscovite Empire is usually attended by loss of civil rights, confiscation of property, imprisonment, and deportation to Siberia. The offenses of Nicholas are, in the first place, that he has been guilty of apostasy; and, secondly, that he has actually embarked upon a propaganda of proselytism for the Roman Catholic Church. Two years ago Nicholas was converted from the Greek to the Roman Church by no less a personage than Leo XIII.

Good Deeds

One of the women who have done much for the science of trained nursing is the Queen of Portugal. She goes regularly to the dispensary for children that she founded. On arriving she at once dons a nurse's uniform and proceeds to work.

Last week the announcement was made that, by the will of William Lampson, late President of the Bank of Leroy, N. Y., Yale University will receive over $1,000,000. With the exception of a few thousand dollars bequeathed to some of his business associates and servants, Mr. Lampson's entire fortune, which is reputed to be worth nearly $2,000,000, is left to Yale. Mr. Lampson was a graduate of Yale, '65. He was unmarried.

Concerning the gift of Mr. Emanuel Lehman to the Hebrew Benevolent and Orphan Asylum Society, the New York "Times" says:

The capital of the gift is $100,000. From the revenue of this fund money is to be loaned, in amounts not exceeding $250 a year, to graduates of the asylum to assist them in learning trades or professions. When the loans are repaid, they are added to the original fund, and an increased revenue becomes available. Students of special talent or promise may have special aid from the accumulation of the fund, and where the entire revenue is not required for those learning trades, etc., sums may be devoted to helping set up graduates in business. Mr. Lehman is quite right in saying that this is not a charity. In the ordinary sense it is not that, but much more. The money given is called an "Industrial and Provident Fund." It is directed toward promoting intelligent and competent industry and encouraging prudence and foresight. What the graduates of the asylum get is not a gift, but an endowment capable of yielding all their lives a substantial return of great value. They get the knowledge of how to earn, which is worth to them more than the amount of what earnings they may make. And they maintain their independence and self-respect along with gratitude to their benefactor. Mr. Lehman is, in his own lifetime, building himself a noble monument.

The New York "Mail and Express" makes this just comment:

English womanhood has a noble example in Lady Herbert, of Lea. She went to Constantinople not long ago to visit her son, the Hon. Michael Herbert, who is connected with the British embassy in that city, and while there she received from the Sultan the decoration of one of the honorary orders of Turkey. Returning to England, she obtained the Queen's permission to wear it, but just then came the reports of the dreadful massacres in Armenia, and in her righteous indignation she sent the trinket back to the Sultan with a note peremptorily refusing to accept it. This is not an important event, but it is a proud and honorable one, and it stands to the undying credit of the women of England. It signifies the horror and detestation with which Christian womanhood all over the world regards the murderous cruelties which the Sultan has inflicted upon the helpless people of Armenia, and it speaks for the moral conscience of mankind, which refuses to be bought with bribery or stifled by stealthful appeals to vanity.

Bits of Fun

On the Sick List.—Notice in a Swiss pass: "No echo to-day."—*Fliegende Blaetter.*

A man never knows what he can do till he doesn't get the chance.—*New York Press.*

"I beg your pardon," sang out the convict, as the Governor passed by his cell.—*Philadelphia Press.*

"They say you have no sympathy for the struggling poor." "Me?" said the accused gentleman; "I have nothing but sympathy!"—*Cincinnati Enquirer.*

"Often," said the Cumminsville sage, "a man gets credit for having sense enough to say nothing when the truth is that he hasn't sense enough to say anything."—*Cincinnati Enquirer.*

"It's pretty tough," sighed the small, sickly Tree. "There are ten girls in this street learning to ride the bicycle, and I am absolutely the only object they can run into. If there was only a hydrant or something!"—*Larks.*

After listening to a parliamentary candidate's fervid appeal, a shrewd old farmer was asked what he thought of the speech. His reply was simply: "Weel, I dinna ken, but I think six

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hours' rain would ha' done us a deal mair guid!" —*Tit-Bits*.

"There," said the managing editor, "goes the queerest man I ever saw." "How's that?" the city editor asked. "He came in here to submit an article for publication, and didn't say that he had always been a steady reader of our paper."—*Cleveland Leader*.

Charitable old lady (to little beggar-girl)—There's some bread for you. It's a day or two old, but you can tell your mother to take three or four fresh eggs, a quart of milk, a cup of sugar, some good butter, and half a grated nutmeg, and she can make a very excellent pudding of it.—*Dublin Times*.

A company of tourists are taken over the castle at Blois. Guide—The room which we are now entering, ladies and gentlemen, is the very one in which the Duke of Guise was murdered. A Tourist—Here, what's that? I came here three years ago, and was shown a room in the wing opposite. Guide (very calmly)—This room was undergoing repairs at the time.—*Tit-Bits*.

"Might I ask," said the lady from South America, "why that plain person at the far side of the room arrogates unto herself so many airs?" "She is a Daughter of the Revolution," said the one interrogated, in awed tones. "Her ancestor fought in the Revolution." "Oh," said the lady from South America, "I myself am a daughter of seventeen of them."—*Indianapolis Journal*.

"Spell ferment, and give its definition," requested the school-teacher. "F-e-r-m-e-n-t, ferment, to work," responded the diminutive maiden. "Now place it in a sentence, so that I may be sure you understand its meaning," said the teacher. "In the summer I would rather play out of doors than ferment in the school-house," returned the small scholar, with such decided frankness and unconscious humor that the teacher found it hard to suppress a smile.—*Philadelphia Times*.

In Boston!

Says somebody in the Boston "Transcript:" Miss Hereford's monologue of the "Book Agent," wherein the "Lahcoon" statue is described by the enterprising dealer in art books, reminded the people at the dinner-table of other tales of art. The autocrat of this especial table (there will never be a second in Boston with a capital A!) told of a peripatetic dealer in art and literature who insinuatingly declared that these wares were offered especially here "because you are known to be interested in the higher literature." The book, it further appeared, was by "an amulmi" of a certain college, and all the "tetchnical" terms therein were explained in a glossary at the back, which was thoughtfully defined by the book agent for the edification of the possible customer.

"Speaking of the Laocoön," said one of the party.

"We were speaking of the 'Lahcoon,'" somebody corrected.

"The 'Lahcoon,' excuse me," pursued One of the Party. "It was at the Art Museum. One visitor was heard asking another to explain the group. The two stood before it and looked at the strong writhing of muscles in the serpent's folds. And the wise one, seeing that it was something concerning a father, took it for granted that it was the Father of his Country. So she explained that it was General Washington! adding, 'But I never heard of his getting into any such trouble.'"

At the Public Library. A wise woman lifted up her voice and instructed her companion, pointing also to certain of the recently placed panels by Puvis de Chavannes on the great stairway. "Look, dear," she said, "they have papered this side. too."

The American Sunday-School Union

In common with the benevolent agencies of several denominations, the missionary work of the American Sunday-School Union has felt the effect of the continued financial stringency. In consequence of the diminished income, it is apprehended that it will be necessary to cut down the number of missionaries for the fiscal year beginning March 1. Such a step is much to be deplored because of the remarkably successful work that has been accomplished in the past year.

This undenominational agency for the neglected frontier children of our country appeals to every Christian patriot or philanthropist for generous support. These destitute children will, many of them, be among the future voters, perhaps rulers, of the land. Shall they vote and rule wisely? The Union Bible School has an elevating influence in morals and politics, while its chief aim is always spiritual. You can receive letters direct from the missionary you help sustain. There are over one hundred in the field, chiefly in the Northwest, the Rockies, in the Southwest, and in the South, laboring in neglected places. They carry the Gospel to the miner, the lumberman, the Indian, and the negro, as well as to the frontier farmer. Every missionary of the American Sunday-School Union is well supplied with Bibles, Testaments, library books, Sunday-school picture papers, and Christian literature.

For every dollar received one child on an average is brought into a Union Bible School. $25 starts a new school. Nearly 1,800 schools established in the past twelve months. Union Schools lead to church planting. $700 to $800 supports a Sunday-school missionary one year.

Send contributions to E. P. Bancroft, Secretary, 719 Constable Building, Fifth Avenue and East Eighteenth Street, New York City.

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For the Little People

Winter Night

By Mary F. Butts

Blow, wind, blow!
Drift the flying snow!
Send it twirling, whirling overhead!
There's a bedroom in a tree
Where, snug as snug can be,
The squirrel nests in his cozy bed.

Shriek, wind, shriek!
Make the branches creak!
Battle with the boughs till break o' day!
In a snow-cave warm and tight,
Through the icy winter night
The rabbit sleeps the peaceful hours away.

Call, wind, call,
In entry and in hall,
Straight from off the mountain white and wild!
Soft purrs the pussy-cat
On her little fluffy mat,
And beside her nestles close her furry child.

Scold, wind, scold,
So bitter and so bold!
Shake the windows with your tap, tap, tap!
With half-shut, dreamy eyes
The drowsy baby lies
Cuddled closely in his mother's lap.

Making the Best of It

By Frances M. Fox

"What a dreary day this is!" said the old gray goose to the brown hen, as they stood at the hen-house window and watched the falling snow, which covered every nook and corner of the farmyard.

"Yes, indeed!" answered the brown hen. "I would almost be willing to be made into chicken pie on such a dismal day!"

She had scarcely stopped talking when a Pekin duck said, fretfully, "I am dreadfully hungry," and a little flock of speckled chickens all huddled together wailed in sad chorus, "And we're so thirsty!"

In fact, the feathered folks in the hen-house were very much inclined to be cross and discontented. Since the farmer's boy fed them, early in the morning, they had been given nothing to eat or drink, and, as hour after hour went by and the cold winter wind howled about their house, it is no wonder they felt deserted.

The handsome white rooster, however, appeared quite as happy as usual, and that is saying a great deal, for a jollier, better-natured old fellow than he never graced a farmyard. Sunshine, rain, or snow were all the same to him, and he crowed quite as lustily under any and all circumstances.

"Well," said he, laughing heartily as his bright eyes glanced about the hen-house, "you all seem to be having a fit of the dumps."

The only reply to this remark was a faint cluck or two from some meek-appearing hens, who immediately put their respective heads back under their wings as though ashamed to have spoken at all.

This indifference was quite too much for the owner of the white plumage, who, standing first on one yellow foot and then on the other, turning his head from side to side, said:

"Well, we are a lively set; any one would think to look in here that we were surrounded by a band of hungry foxes, and that life depended on keeping mum."

Just then a daring little white bantam rooster hopped down from his perch and, strutting pompously over to the big white rooster, created quite a stir among the feathered stock by saying:

"We're all lively enough when our crops are full, but when we're starving to death the wonder is that we can hold our heads up at all. If I ever see that farmer's boy again, I'll—I'll peck his foot!"

"You won't see him until he feeds us, and then I guess you'll peck his corn," was the reply.

"Oh, oh!" moaned the brown hen, "don't mention a peck of corn."

"Madam," remarked the white rooster, bowing politely, "your trouble is my own; that is, I'm hungry too. But we might be worse off; we might be on our way to market in a box. Then, too, suppose we haven't had enough to eat to-day, at least we have room enough to stretch our wings."

"Why, that is a fact!" she answered; and all the feathered people, the smallest chickens included, stretched their wings, adjusted their feathers, and looked a little more animated.

"Now, then," continued the rooster, "suppose we have a little music to help pass the hours away before roosting-time. We will all crow—there, I beg your pardon, ladies, I am sorry you can't crow—we will sing a merry song. Will you be kind enough to start a lively tune, dear Mrs. Brown Hen?"

The brown hen, thus appealed to, shook herself proudly, tossed her head back, and began, in a musical soprano, "Cut-cut-cut-ka-dak-cut," and in less than two minutes every one in the hen-house joined her.

Now the horses, cows, and sheep were not far away, and, hearing the happy voices in the hen-house, they too joined in the grand chorus, while the pigs did their best to out-sing them all.

Higher and higher, stronger and stronger, rose the chorus; louder and louder quacked the ducks, and shriller and shriller squealed the pigs.

So interested and happy did the feathered peo-

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ple become that they quite forgot their hunger until the door of the hen-house burst open and in came three chubby children, each carrying a dish full of steaming chicken-food.

"Don't stop your music, Mr. Rooster," said the little girl, who was so snugly bundled up that her dear little face was scarcely visible. "You see, we were so lonesome we didn't know what to do; but when we heard all you folks singing out here in your house, we laughed and laughed until we pretty near cried; then we went to tell Jack about you; he was lonesome too—poor Jack's sick with the sore throat—an' he said, "Why, those poor hens! they haven't been fed since morning."

"Cock-a-doo-dle-doo!" said the rooster, and nobody asked him to stop crowing.

Words Out of Place

Sometimes little people think that mothers and teachers are too strict about the use of language; that they make a fuss about such a little thing—a word sometimes made up of only two letters, "No," for instance. Yet how often they must hear about the way to use it! But big boys and girls, and the boys and girls who are fathers and mothers and teachers, know that if little boys and girls learn how to use words correctly they will be saved a lot of trouble when they are big girls and boys, and will often save themselves from being ridiculous.

A teacher of chemistry once said, "A drop of this poison put on the tongue of a cat would kill the strongest man." A man was deciding to leave some property to a town, and, talking of it, said: "There is a chapel in it, in which my wife and I hope to be buried, if God spares our lives." A Board of Governors of a town decided to build a new jail, and passed these resolutions: "That the town build a new jail; that the new jail be built out of the materials of the old jail; that the old jail be used until the new jail is ready." All little words, but so badly used as to have no meaning, and their use in this way made the users appear ridiculous. Words are very small things, but how we use them makes a great deal of difference in our lives and the kind of friends we make.

Gyp

There is a story of a dog named Gyp, who used to live in Boston, but who now lives in New York, that is most interesting. This dog is eight years old. When he lived in Boston he belonged to a fire-engine house, because his master did. He ran ahead of the engine, and became so well known to car-drivers and truckmen that they drew out of the way of the engine when Gyp was seen at a crossing or a corner. Once he smelled smoke in a hotel, and ran barking through the halls, and woke all the people. For this he was given a gold collar, which he still wears. His master is a janitor, and recently some carpet took fire in the hall of the house, and Gyp awakened the people, and they all got out of the house.

Gyp has had trouble, whether he understood it or not. A man lost a number of chickens, and accused Gyp of stealing them. His master said he knew Gyp never did such a thing. Gyp was taken to the hennery and left there as a test. He caught three foxes that had escaped from a menagerie, thus proving his innocence.

A Royal Subject

In Siam there are cats so highly prized that only the king is allowed to own them. These cats are kept in the royal stables, and in charge of a groom. An American gentleman who knew the king was able to get possession of a mother and a father cat and four kittens. This family of cats became passengers on a war-ship, and started for this country. Two of the kittens died on board the ship. The father cat slept at night on the extreme end of one of the guns. One morning after a storm he could not be found. One of the sailors found deep scratches on the gun; this told the story. The cat had been swept from his dangerous sleeping-place in the night. The mother cat and the two kittens reached this country in safety, but only the mother cat lived. These royal Siam cats are agile, and have peculiarly long and hard nails. This mother cat, who lives not far from New York, can spring from the floor to the top of a window. She can do many tricks, and is very affectionate. Her coat is gray, with dark chocolate spots. Her body is thin and long, and her tail curls over her back. She follows a member of the family like a dog. She apparently is just as happy and feels herself as much of an aristocrat as when she was the special pet and protégée of the King of Siam.

Lost in the Streets

A deer wandered into one of the small towns in New York State recently. A small boy who was on the street very early in the morning discovered him. It would be hard to tell which was the most frightened, the boy or the deer, for both ran. No doubt the deer thought he was in a very queer country, for as soon as he got into the street from the lawn where the boy first saw him, a trolley-car came along. The last seen of the deer he was bounding through the streets toward the country. No doubt he found his home in the woods, and decided to live in the woods always.

Polly on a Wheel

A parrot caused a good deal of amusement recently, and seemed to enjoy her opportunities greatly. She sat on the handle-bars of a bicycle, and kept calling out, "Look out! Look out!" making drivers quicken their horses' movements, and the people crossing the streets to hurry. Immediately after the parrot would call "Polly wants a cracker," and then the people who heard would laugh. Polly enjoyed her ride greatly.

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The Home Club

Those Superfluous Workers

Dear Outlook: Opinions regarding those women who work for superfluities rather than necessities, expressed in recent issues of The Outlook, impel me to offer an opinion too. To me, it is economic immorality for any woman to work behind a counter for low wages, merely as a resource against "*ennui* and discontent" at home. She is taking the place and lowering the wages of some woman who is not seeking a resource against *ennui*, but a shield against starvation or sin. And, at the same time, she is neglecting actual duties, for there is no idle woman who could not make life better and brighter for some one, had she the will. No woman should complain of *ennui* so long as there is an uncared-for child or neglected invalid within her range of vision; and, indeed, most of us may find scope enough for altruistic work without going far out of our own families. It is quite within the modern view of feminine independence for a girl to work down-town while her mother not only does all the housework, but mends her daughter's stockings and sews on her skirt-braids, too. But if we continue the development of outside work for women, the "mother type" may finally become as thoroughly extinct as the dodo.

Very many of us, like the writer, work for bare bread and butter, and we are thankful that modern progress opens up such a wide field. But contrast with us a young woman who took a position as typewriter for $4 a week, because she needed the money to pay for Delsarte lessons! The girl who succeeded her had to live within the limits of that $4 a week; if, in her efforts to skirt that one black gulf that yawns for so many struggling girls, she slips from her path of virtuous semi-starvation, how the Delsartean disciple would draw her skirts away from the defilement of her contaminated sister! But her hand thrust the erring one down.

Of the injury worked in the industrial world by women who labor only for superfluities, or because wholesome home life is distasteful to them, I need say no more; they aid in depressing the wages of men, and thus lessen their own possibilities of marriage, and they withdraw from social life the energies which should make this world easier for their less fortunate sisters. A woman who has buffeted with the world—not alone, but with hostages to fortune who must sink or swim with her—naturally grows to feel that her sheltered sisters, instead of regarding their home life as a cause of *ennui* and discontent, should go down on their knees and thank Heaven fasting for their haven. There is plenty of occupation for them, if they will follow Nehemiah's plan and "do the next thing."

E. T. R.

The girl who takes a position and deliberately lowers the wages without doubt commits a sin against society. There is an average wage in every department of labor. To work, without compulsion, for less than this is wrong. The working in one field to secure the money to educate one's self for a more congenial field is justifiable, but not at less than the average paid for the services rendered. Typewriting is skilled labor; it represents an outlay in money and time to acquire the skill. A girl goes behind the counter untrained, and often has a financial value as great at the end of the first week as at the end of ten years. In such markets wages are always low. The unstability of employment in this market makes it so uncertain a field as to call to it those only who cannot find better employment in the lines that call girls of like social condition. That girls who should spend their activities in their homes go out of them and earn money abroad is true. It is often the mother's fault. She refuses to share responsibilities, or surrender them. The girl must have work. She goes where she can find it. Women are not trained to save money in their homes by their labor. Much of the home labor is taken out of the home. As to putting the girl who must go out to earn money because she cannot employ herself at home, as our correspondent suggests, to work among neglected children, or any other form of philanthropic work—that would be a fatal blunder. That work demands the highest mental training, the finest type of American woman; not the woman who drifts into any employment to earn money or kill time.

Women and Wages

Dear Outlook: In your issue of January 30 you intimate a desire for further discussion of the cause and remedy of the present inadequacy of compensation to the women engaged in our stores as saleswomen; and one of your correspondents cites as the cause the fact that the circumstances of young women who have the advantage of partial support in their father's home enables them to compete and subsist on salaries which do not afford comfortable subsistence to others having to pay board and other expenses from which their more fortunate sisters are exempted. There is much force in this as regards competition, but I imagine that the relative number of this fortunate class is quite inconsiderable as compared with the whole class that depend on this occupation for subsistence; and perhaps in this connection it will be found that the law of the *survival of the fittest* somewhat modifies this competition and insures larger compensation to those whose qualifications and industry carry their services above the competition of the many who enter as a makeshift or auxiliary means of aiding their respective families. It has been long the custom of young men to enter stores as a means of education rather than for mere subsistence, when the salaries would hardly pay their board; but, coming in competition with others who had to depend on the occupation for a livelihood, the survival of the fittest in due time elevates them to good salaries and to partnerships in their respective stores.

I remember, in the early days of New England life, that farmers' daughters, to eke out the family expenses, became household servants, called, to preserve dignity, *the help;* and this was generally discarded in the manufacturing towns for occupation at the looms, as more respectable and rather better paid. Yet wages, although these girls were in competition with those who had to depend wholly on wages for subsistence, ruled very low. I myself was able to procure good plain cooks and house servants for from $4 to $5 a month, for which I now pay in my plain establishment from $25 for a cook and $20 for a chambermaid.

The change was not the result of any moral force, but simply of a law which applies irrevocably and irresistibly to all relations of trade and industry—to use an economic term, demand and supply.

It may not be out of place here to suggest that our shops are over-supplied by female employees—by women who leave the respectable and better part of household service, who are willing to live in a garret, several sleeping in a squalid room, starving under inadequate food to sustain overworked bodies, rather than accept the comfort of liberal food and lodging and ample compensation.

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I adduce these unwise prejudices as largely the cause of the evils complained of—conditions for which there is, in my judgment, no remedy, so long as there is so large a surplus of supply and limited demand for that class of female labor.

Mr. Peter Cooper deserves the gratitude of us all for his opening up to female labor and enterprise telegraphy and typewriting. The doctrine of the *survival of the fittest* holds out a cheering hope to the diligent and intelligent. R. L.

Without doubt the law of supply and demand to some degree regulates wages behind the counter and everywhere else. A member of a working-girls' club was a source of anxiety because she never was able to keep a position. She was pretty and quiet and seemed efficient; when she secured work it was always at the lowest wages. At last, after weeks of idleness, she secured work in a large printing-house as folder on one of its weekly papers. This offered the hope of permanency. She announced her wages as three dollars per week. She was not believed, because the heads of that establishment were identified with a number of charitable and philanthropic enterprises, and it seemed impossible that they paid such wages. The reputation of that firm, apart from their business, is that of liberal citizens. A visit was made to the printing-house, and, in conversation with the foreman of one of the departments, the wages paid the girls employed was mentioned Three dollars was the sum paid for the class of labor which engaged this girl and scores of others. "How can you get girls to work for that? They cannot support themselves on that sum."

"We have a waiting list of two hundred, daughters and friends of the people who have worked for us for years," was the answer.

You cannot force wages up in that or any other house until you have reduced the supply of workers willing to wait for employment at three dollars per week. The fault is in the social conditions which make it possible for any one to welcome employment at three dollars per week, with no hope of advancement in skill or wages.

A Difficult Problem

Dear Outlook: In an article headed "A Bulletin-Board," in the Home Club. January 30, an important and difficult problem is presented. The solution is barely hinted at, and I should like to hear more on the subject. Is there any way of becoming self-supporting except by supporting yourself? Will a business course, or any course whatever, be of much value to a woman in ten or fifteen years, unless put in practice in the meantime? Is it the duty of every girl to work for her own support? If it is not, but instead is wise and right for many daughters and sisters, as well as wives and mothers, to find their work in the family circle, and in social and philanthropic activities outside, how can they at the same time be prepared in some sudden emergency—perhaps in middle life—to take their place among self-supporters in a world where trained service is demanded?

I have in mind girls without a decided bent in any direction. "Educating a girl to health, and to manage an allowance" is certainly a step in the right direction, but cannot some one throw more light on this puzzle?

M. F. L.

Our correspondent has truly said that the problem she presents is a most difficult one. There are a hundred girls who never show a bent in any direction to one who does. This hundred make the problems. One field of training and experience open to the girl who does not expect to become a wage-earner is not used. Our correspondent refers to the duty of some to do philanthropic and charitable work. There are few fields demanding better training and experience than that offered here. It is a delusion that untrained women are of much service in philanthropic work. Very occasionally a woman possesses some rare quality which enables her to do most excellent work in a limited field. Philanthropy calls for the highest training. One of the best fields of employment for women to-day is that of cooking-teacher. The price is from two to two and a half dollars for two hours' teaching. No teacher is really worth that until she has had experience. A thorough training in a reputable cooking-school should be a part of every girl's training. When she has taken this training, she is that much more valuable to the world. If she has the teaching gift, she may gain her experience by giving her services. Libraries offer the same opportunity for experience after training. Teaching is also a field of experience. First there must be the foundation of training. The experience gained in giving one's service where such service could not be rendered if it had to be paid for makes gift and giver more valuable. The limit to this valuable field of training is the limit that men and women of education and responsibility put upon it. Certainly individual problems will always present individual perplexities, but the education that gets its experience through service is the education that commands place and wages when they are necessary. When a girl thoroughly convinces herself by her volunteer work that she possesses that for which the world is willing to pay, she has gained a new power in herself.

It would be the greatest misfortune the world has ever known to train every girl to be a wage-earner; to make so-called independence the end of life. The end of every life should be service. The highest service that any woman can render is that which she gives as wife and mother. If this blessed privilege is denied her, she may serve the world nobly and well; she may give it the best she has to give, her highest—but it can never be the highest. To train every healthy girl so well that if wage-earning becomes necessary she will have the ability to earn wages is a wise precaution in this land of business fluctuations. To educate a girl to the idea that money is the end of life is to lower her standard, to defeat the end for which she is created. The office of motherhood is God's crown for woman. To wear it nobly a woman must have the best the world has to give her, and the opportunity to use that best through service, until that larger circle of husband and children are the limits of her opportunity.

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WE AGREE.

IT is strange that women of ordinary intelligence should be duped into the purchase of baking powder with which a prize is given.

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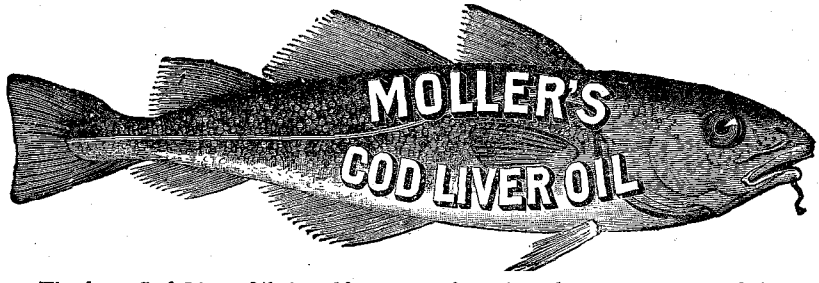

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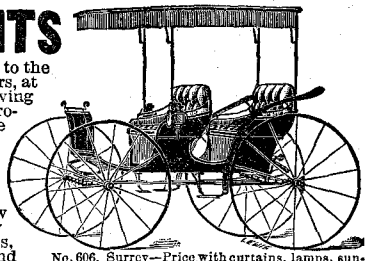

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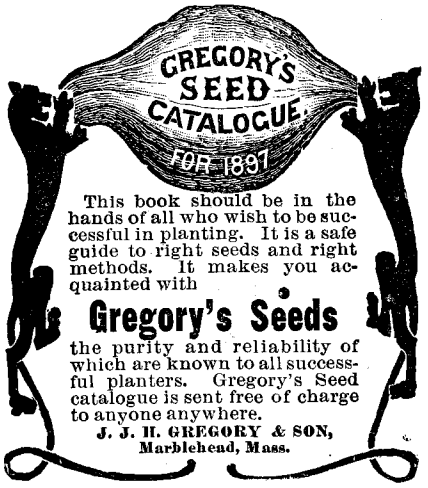

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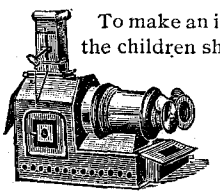

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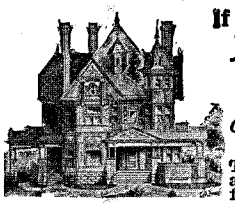

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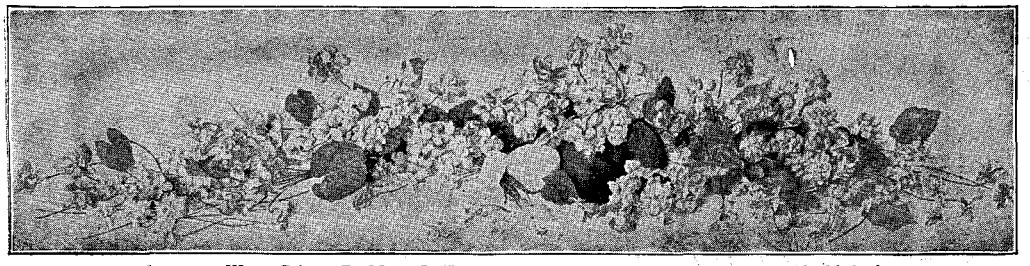

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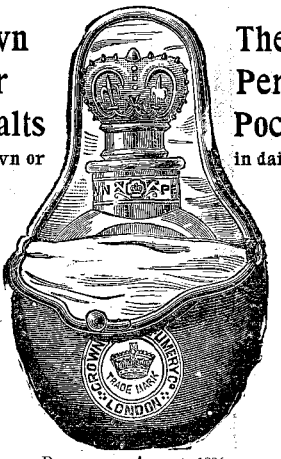

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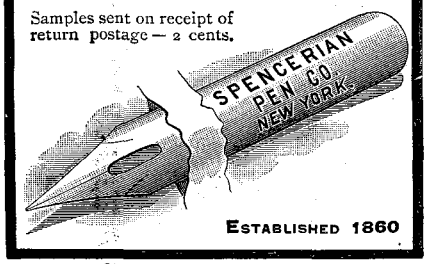

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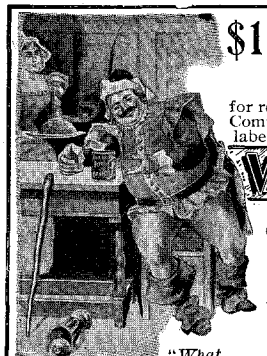

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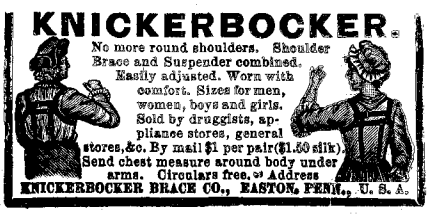

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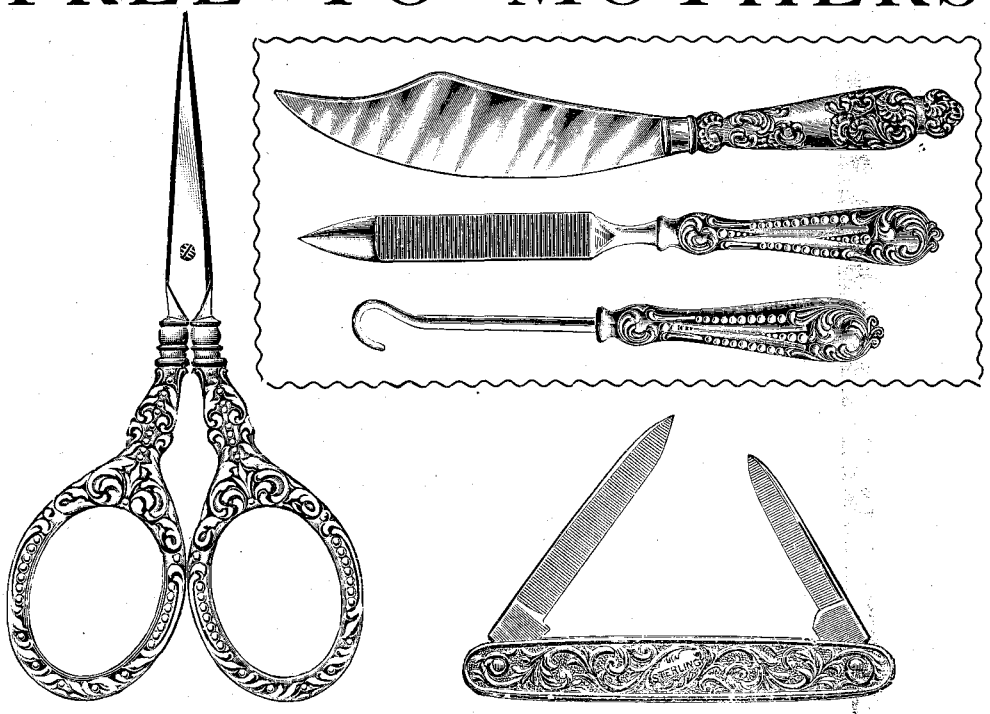

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